Volume VII.] [Number 4.

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH:

A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT SOCIETY; THE BOARD OF CHURCH EXTENSION; THE FREEDMEN'S AID SOCIETY; THE BOARD OF EDUCATION; AND THE BOOK CONCERN.

PUBLISHED BY ORDER OF THE GENERAL CONFERENCE.

SUBSCRIPTION PRICE, - - - - 50 CENTS PER ANNUM.

OCTOBER, 1887.

NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
CRANSTON & STOWE.

[Entered at the Post-office at New York, N. Y., as second-class mail matter.]

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MANUAL

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METHODIST EPISCOPAL CHURCH.

OCTOBER, 1887.

EDITORIAL MISCELLANY.

THE NURSERY is, in pomology, the little place where young fruit trees are propagated with a view to their being transplanted to wider places, where they may grow and bring forth fruit abundantly. These opening pages of the MANUAL are our nursery, where seed-thoughts are planted and developed just enough to indicate their variety and show that they belong to the genus *bene-volens*. Look at them, brothers, who grow and gather fruit unto eternal life, and see if any are worthy of a place in your garden or field. You will not be accused of larceny if you transplant every one of them, and bud and graft and cross varieties, and grow "a million for missions," and as much more for Church Extension, Freedmen's Aid, and other causes which thrive on the benevolence of the Church.

"A MILLION FOR MISSIONS" is not now the question before the Church. We have been getting that and more too for some years past, for the gifts of our people for Church Extension, Freedmen's Aid and kindred causes, and the rapidly increasing work of our women through their Home and Foreign Missionary societies, and Bishop Taylor's work in Africa are all as truly *missionary* as any thing the Church ever did. The real question is, for this year, Shall we have "a million for missions, by collections only," paid into the treasury of our Missionary Society, *and a corresponding increase for every other good cause?* A mere transfer of gifts from one cause to another is no gain, and if it should chance to be from one

which needs them more to one which needs them less it would be a positive loss. Let us have an advance along the whole line this year, and a still greater next.

THE FIRST PAGE OF *Zion's Herald* is a perfect garden of flowers, and there is fruit in every flower. Some of them are editorial, and some "quotable thoughts from recent books." All will thank the veteran, genial editor, Dr. B. K. Peirce, for bringing these from a late work by Rev. T. T. Munger, where it is so easy for us to transplant them to our nursery, and for you to get them into your garden and mature the fruit if you will.

CHRIST'S MAIN CHARACTERISTIC.—If the main characteristic of Christ were reduced to one phrase it would be—a passion for saving the lost. He is, indeed, a shepherd leading his whole flock in green pastures and by still waters; he guides the whole family of man in right ways, and feeds society with the bread of life, and lights every man born into the world on the path to eternal life; but when any class or any man gets lost—lost to God and to humanity and to himself—then the passion of his nature is aroused, then the flame of his love bursts out; then the wrath of the Son of man is kindled against the evil that can so blast a fellow-man; then the Lamb of God is ready to die to save a brother-man who is lost.

THE PHARISEE of Christ's day was a religious bigot, but the thing in him that stirred the Christly wrath was his inhumanity, beside which bigotry is a simple thing. The Pharisee of to-day is the Sadducee who believes neither in angel nor spirit, but only in a force that helps the strong and destroys the weak; he is the pessimist who finds no good or hope of good in the world, and so eats and drinks till to-morrow lights him to dusty death; he is the monopolist who fills his barns while God's poor starve; he is the rich man who will not touch with one of his fingers the burdens of vice and ignorance and poverty that rest on his fellow-man; he is the prudent, calculating, persistent builder-up of his own fortune in ways externally fair, but lets every other man go his own way, helps no public enterprise, takes part in no work that

does not contribute to his gains ; he is the man of cold blood and narrow vision and hard sense; a quoter of prudential maxims, one who believes that the sunlight and the dew and the rain are for the just, and not also for the unjust.

A Man Better than a Sheep.—We understand quite well the loss of a sheep—a fleece of wool and a carcass of mutton. Money lost—that is a common and bitter enough experience. Waste—there are enough to decry it ; political economists running up and down the land telling us how to save here and gain there, how to get the greatest number of dollars into the largest number of pockets—all of which is quite well. But how is it about lost men, wasted energies, faculties weakened by drink, minds sealed up in ignorance, hearts vacant of joy, whole classes lost in vice, whole flocks scattered in the wilderness of evil, and no shepherd to pity and seek them ? It is the strange thing in the world that man cares so little for man. Man is the only jewel ; there is no true gold but him on this planet. Why does man pass by man and go after something that glitters or stretches wide or reaches high ?

"For the Joy."—You and I, my friends, find scant reward in this outward world for any pains and labors we undergo in striving to save lost men. It is not easy to contend against the selfishness of men, to strive for the reform of evils and abuses before it becomes popular. It is not pleasant to see the finger of the proud and the powerful pointed at you in scorn of what they call your fanaticism ; if you sympathize with labor, to be named a communist ; if you contend against bigotry, to be cast out as a heretic ; if you plead for ideals that are high and changes that are radical, to be styled a visionary. Nor is it pleasant to go down into the depths after lost men, to eat and drink with sinners. This close but necessary contact with evil is hard to endure, for the seeking shepherd shares largely in the lot of the lost sheep ; if its fleece is torn, so are his garments ; if its flesh is bruised, so is he bruised for its silly iniquities ; if the blood of its life streams from wounds, so is his raiment stained as he lays it upon his shoulder ; if it has strayed away into dank and deadly places, he

must breathe the fatal air. There is a great deal of good work to be done in the world that demands no sacrifice and yields a sufficient reward in the gratitude of society; but this special work of saving the peculiarly lost has no such reward. The passion for humanity is indulged at the cost of suffering, but it is not without its joy. "You eat with sinners," says the Pharisee. "True," says the Christ, "but there is a satisfaction in it beyond and above what you know—the joy of heaven."

THE LOST FOUND.—To be glad when the lost is found is natural, but Christ expands the field of its action, lifts it up to heaven and calls in the angels. Whether this is the exulting play of the Oriental imagination spiritualizing its visions and throwing into outward form the ecstasies of the inner soul, or a simple revelation of experiences in another world, it is not necessary to decide. For one, I do not care to make the distinction. It is not improbable that the heavenly fact is the basis of the heavenly vision. But if the distinction were pressed I would sooner stand with the heaven-seeing enthusiast than with the modern Sadducee. "Count me on the side of the angels." Better a noble faith than a narrow philosophy. Give us open but not empty heavens. Cease to deepen the skies with your lenses if you cannot also by faith people them. Do not make man solitary in this wide universe by declaring that he alone dwells in it. Do not point us to a sad and sorrow-stricken world and then break our hearts by the assertion that there is none better. You strive in vain when you tell us that this world of matter which upholds our feet upholds also our spirit. In vain you may tell us that there is a world for our senses but no world for our thoughts, for our affections, for our spiritual instincts. To the clear eyes of the guileless man the heavens are open, and he sees angels ascending and descending. Such a world enfolds and interpenetrates the visible world—a spiritual yet a real world, present, without and within, seen not with the eye, nor heard by the ear, nor felt by the touch, but more substantial and truer than that reported by the nerves; for what the spirit says to itself must be more trustworthy than what is reported by its servants.

"THE PREACHING FOR THE TIMES" is the preaching for the eternities. Those to whom the Gospel is sent are sinners and need salvation. This is the great universal, overshadowing, overwhelming fact. "All have sinned." "LOST" is the one word which describes the condition of all men, always and every-where. It gave the angels pause, moved the mercy of God, and brought the only begotten of the Father to this dark world "to seek and to save that which was lost!" The Gospel is *the Gospel*—glad tidings—because it brings salvation. Christ is its central theme because he is "able to save them to the uttermost that come unto God by him." In these times and in all times, in this country and in all countries, the preaching required is that which convicts of sin and brings salvation. Preach to sinful men as Nathan did to David. By parable or other indirection, if need be, show the heinousness of sin, and then flame forth, face to face with the startled soul, with "Thou art the man!" Proclaim "Woe to them that are at ease in Zion" while "the whole world lieth in wickedness." Carry upon your heart the burden of the world's sins as Christ bore them on his cross, and you will find neither time nor disposition for little literary essays with no Gospel in them, and those to whom you preach will hunger and thirst after righteousness for themselves, and long and labor with you for the coming of the kingdom.

WHAT SHALL WE WEIGH THEN?—As wheat or chaff we shall all appear in the great Day of Judgment. There is a machine in the Bank of England which receives sovereigns as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side and all that are of full weight to another. That process is a silent but solemn parable to me. Founded, as it is, upon the laws of nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in.—*Arnot.*

THE MOST DANGEROUS FORM OF INFIDELITY.

BY J. M. THOBURN, D.D.,
Missionary to India.

A GREAT change has become apparent during the present generation in the attitude of the Christian world toward popular infidelity. The avowed and aggressive infidel is a much less formidable character than he was fifty years ago. For many years after his death the very name of Thomas Paine troubled a certain class of Christians a great deal more than the presence of the living Ingersoll does to-day. As compared with former times the infidel is weak, if not harmless. The facts of the age are against him. Direct denial, especially if clothed in coarse language, defeats its own purpose. The religious sense of the world, as if moved by a powerful instinct, refuses to give serious heed to it, and the avowed infidel is usually a man with few sincere followers. Infidelity, however, is not dying out, nor is it losing its activity. It is merely changing its garb and adapting itself to new conditions. When the idolatry of the first century first met Christianity it made unrelenting war against the new religion, but when defeated in the combat it changed front, professed Christianity, and soon was found ministering in Christian temples and planting heathenism in the very courts of God's sanctuary. So when modern infidelity was worsted in its conflict with Christianity it soon began to invade Christian pulpits, and to speak the language of Christian people, and in this disguised character it is vastly more dangerous than when carrying its own banner. One enemy inside a fortress is capable of doing more mischief than a hundred foes without its walls.

But even this form of disguised opposition to the truth is not the worst phase which infidelity has assumed. It has penetrated very deeply into the Christian sanctuary, and has succeeded in so blinding large numbers of avowed disciples of Christ that they practically deny the most fundamental truths of their religion and maintain their denial before the whole world. Even in Paul's day this evil spirit had crept into the brotherhood of the saints, and it became necessary to remind the disciples that a man could deny the faith by neglecting to

provide for his family, and that a Christian who did so was actually "worse than an infidel." Such a man misrepresented Christianity, and did it, not by a public address which might soon be forgotten, but by a course of life which was exhibited before the world every day, and which was more likely to impress men unfavorably than any formal profession could possibly do. As with this infidelity to duty, so with a long list of slighted obligations among Christians every-where. The Christian is a man who is as a city set upon a hill. He may be unobtrusive, but he is none the less conspicuous. If he is faithful his fellow-men perceive the fact, and if he is untrue to his most solemn obligations, if his life is one long denial of the faith which he professes, all who see him will be quick to note his delinquency. By the very terms of his faith he is a redeemed slave, and yet he belongs by a bond of grateful love to his Redeemer. He is not his own. Nor does he own any thing in his own name. He is a steward of the Almighty, and as a steward he is as ready to disburse as to keep the treasure committed to him. He is to love his fellow-disciples so fervently that he will not only be ready to share his bread with them, but, if the occasion demands it, to lay down his life for the humblest one among them. He is a pilgrim and a stranger in this world, and seeks a city which is out of sight, whose builder and maker is God. Hence he is not a man of this world, and does not set his heart upon the things of earth. He does not seek money with feverish eagerness, nor does he clutch it with the grasp of a miser. He rejoices more in giving than in receiving, and in practical life loves his neighbor as himself.

Such is the Christian of the New Testament. Such is the spirit which finds expression in the hymns of the sanctuary, and which *seems* to animate most of the prayers which are heard in public. Men of the world understand perfectly that Christianity is something distinct from this world, or else it is nothing. They know, too, that if it is true, if it really is a living power among men, its votaries will be found living in the spirit of its precepts and demonstrating to all observers both the reality and power of the faith which they profess. Every Christian who passes before them becomes thus a witness for

or against his own religious system, or, rather, for or against his Master. It is easy to concede that all Christians are not genuine, and to say that the presence of tares does not disprove the existence of wheat; but this does not affect the reasoning of ordinary men of the world. They ought to discriminate, but they do not. They judge the tree, not by the fruits which it is sometimes found bearing, but by those which it usually seems to bear. They look over the world and find Christians every-where fond of money, eager in its acquisition, and reluctant to part with it. They find them very much like the children of this world. Their songs are of heaven, but their affections are riveted to the things of time. They are kind rather than brotherly, and devoted rather than unselfish. Their virtues are more frequently negative than positive, and their piety is more apt to be passive than active in its expression. They are not bad, but yet they are not Christ-like. They do not have the bearing of a redeemed people, do not seem ever to remember that they are not their own, and do not disburse God's bounty as if they realized that it belongs to him rather than to themselves. In all this they are denying the Christian faith. They are bearing witness before their fellow-men against the truth. They are affirming that the Christianity of the New Testament has no actual existence, and leading men to conclude either that it was merely an ideal system at best or that it has now vanished from the earth.

This may seem a harsh view to take of the current Christianity of the day, but a little observation will confirm it, in its main features at least. Take, for instance, the law of Christian stewardship. The steward owns *nothing*, but is responsible for every thing which is put into his hands. He gives up all as readily as a part, a thousand dollars as readily as ten. This is Christ's law, and it applies to every Christian. Do we find any such law generally recognized among modern Christians? Is the spirit of such a law generally understood? So far from it, Christians are praised when they give a few hundred dollars as if there was a merit in being honest. It is assumed almost universally that the disciple who gives in his Master's name confers a benefit by so doing. Does the servant who disburses his Master's money confer a benefit upon

the Master by doing so? And yet very much of our modern giving is done in this mistaken spirit. The Master is thrust into the position of a beggar, and the servant assumes all the air of the master of the household, and doles out at his pleasure that which he only holds by the sufferance of Him who is to reckon with all his stewards in the last day. This is infidelity of a very dangerous kind. It is a practical denial by the servant of his Master, and will be so accepted by the world.

Closely akin to this error is the defective consecration which is too generally taught in the Church. Consecration is, in fact, an unreserved acknowledgment of one's stewardship, and when it is "entire," or "perfect," it will inevitably affect the practical life and loosen the purse-strings of every one subject to it. But as a painful matter of fact a public collection made at a consecration meeting does not, as a general rule, differ from other collections. I have in my mind a meeting at which nearly all present had solemnly consecrated themselves and their all to God, and yet when asked for a hundred dollars they writhed under the appeal, although every one present accepted it as just and right, and after a long struggle failed to give more than half the amount. And yet there were fifty men present any one of whom could have given the whole sum. These were good men, but blindness "in part" was upon their eyes. They knew not what they were doing, but as a matter of fact they denied the Christian duty of unreserved consecration, and after making their Master appear in the garb of a beggar in public denied his right to regain his own at their hands.

If any thing is made clear in the Bible it is that God has a special care for the widow and orphan, for the poor and oppressed, for the suffering and sorrowing, and he lays a solemn obligation upon his people to provide for and comfort all who belong to these classes. A Christian who deliberately refuses to aid the widow and the orphan repudiates his plain religious obligations, and at the same time brings a public reproach upon the faith which he professes. He would do less harm to the cause of Christ if he openly renounced his allegiance to his Master and became an avowed infidel. This is a startling thought, and yet in the light of it what are we to

say of the shameful neglect of the widows and orphans of our faithful ministers in former years, and even up to the present time in many parts of the country?

The present is said to be an era of church building, but it is still more notably an era of mansion building. New styles of architecture are seen every-where, and during the past fifteen years the American people may almost be said to have rebuilt their homes. In every town and village the change is marked. Costly dwellings are seen on every side, and good taste is beginning to give way to extravagance in the march of improvement. Does church building keep pace with this advance of domestic architecture? Not by any means. A Christian man who cannot give a hundred dollars for a new church on the frontier feels abundantly able to spend five thousand dollars on a summer cottage for himself, to be occupied, perhaps, for only a few weeks. A dozen men may be seen whose wealth is counted by millions waiting timidly for years before beginning a church enterprise which would be grappled with in twenty-four hours if it pertained to their own private business. More than one of our large cities might be named in which our position is absolutely humiliating, not because our people are all poor, but because they are well content to dwell in houses of cedar while God's ark is covered with old-time curtains.

But the great, glaring denial of faith and duty which stands out before the world to-day so clearly that it cannot be concealed is the refusal of those who bear the name of Christ to execute the great commission which their Master has given them. That commission was specific. All the nations are to be evangelized and all people are to be "discipled." The Christian is sent out into the world on a special mission, just as his Master was sent from heaven to earth. "As the Father hath sent me, even so send I you." We are not to wait till people come to us, but we are to "go" to them. If any one thing is made perfectly clear in the New Testament it is that the followers of Jesus Christ are bound to execute their commission to evangelize all mankind. To deny this is to deny every thing which makes Christianity a power in the world. And yet what do we see? What are Christians doing? With

what spirit are they entering upon their stupendous enterprise? A great Church, one which in most things boasts that she leads all her sister Churches, can only present an annual offering of fifty cents a member for the prosecution of this gigantic undertaking. Here and there a mission station is planted, but the mighty task is undertaken on a scale which will require long centuries for its accomplishment. The children of this world look on, and certainly cannot be blamed if they conclude that such slight, and to their vision perfunctory, efforts indicate an absence of confidence and an utter want of enthusiasm and hope. Christianity is thus made to testify against herself. The sublime mission marked out for her by her Founder is made to appear as the visionary fabric of a sanguine but mistaken reformer. The sincerity and earnestness of the disciples of Christ are seriously impeached, and the world calmly assumes that no power in earth or heaven is ready or able to dispute its right to sway the destiny of the human race. A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men, as this spectacle of a Church inheriting promises which she seems unable to believe, and receiving commandments which she seems unwilling to execute.

The Church only needs to be *true* in order to become invincible. She must be true to her character as an assembly of redeemed people, true to her hope as heir to a kingdom not of this world, and true to her duty as charged with the gigantic task of bringing all nations in humble submission to the feet of her Master. She must bring her gifts freely into the treasure-house of her Lord. She must give with a willing mind and a free spirit. She must practically exhibit to the world a consecration which the world itself knows nothing of, and which worldly men will quickly perceive is not of this earth. She must, in short, let her light *so* shine that men may be impressed by it and give the glory to the Father of all in heaven above.

"And the glory which thou gavest me I have given them." What glory? "The glory of saving others by the sacrifice of self." To what end? "That the world may know that thou hast sent me." John 17. 22, 23.

THE MILLION DOLLAR LINE AND ITS PARALLELS.

BY J. W. YOUNG.

THE cry of "A million for missions" has been widely heard and has become widely influential.

This cry has the most substantial reason for its advent and being, as a moderate degree of reflection will show. Its demand is certainly modest, though about this there is a difference of opinion.

Among the million and a half of our members who do not average ten cents a year for all the connectional collections for aggressive evangelical work put together, and those who are responsible for this low average of so many, and among those who hold that the Church has about reached the line of her ability to contribute to these things, and among those who already proclaim their fear of a reaction from what they consider excessive effort, there must needs be many to whom this cry is an exaggeration. And indeed it does assume formidable proportions when placed before the lens through which these classes have derived the measure of their obligations. But when held in the converging light of two facts—1. That it is proposed to the denomination foremost in efficiency in the Christianity of the nineteenth century, and two millions strong; and, 2. That it is the chief material instrumentality for effecting the evangelization of the world without—it appears modest with inevitable sense of belittlement.

This becomes the more apparent when we turn to the facts recording themselves in the Church's history year by year.

By the facts as they appeared five years ago it was shown, with all necessary proofs and explanations, in the *Quarterly Review* (January, 1882, and April, 1883,) that there were about 40,000 members of our Church who contributed an average of $18 for the seven collections ordered by the General Conference. Not less than two thirds of this, or $12, was for missions. With the increased intelligent appreciation, wealth, and membership, this number has now advanced to fully 50,000. They are fairly representative of the ability of the best three quarters of the membership of the entire Church, as they consist in fair proportion of all grades of ability, from the wealthy believer who gives his consecrated

thousands, to the poor needle-woman whose two dollars is a large offering because it proves the greatness of her faith, love and self-denial. These 50,000 members, then, are giving much more than their full share of ten millions a year for missions, and to the other benevolences in a proportionate degree And they are the class least disposed to complain of the burden of these claims, or to think their agitation overdone.

Thus it is clear that if the knowledge and disposition possessed by these 50,000 were extenced to the entire Church, there would be a ready self-adjustment of the Church beyond the ten million line for missions.

As it is, one fortieth of the membership is giving nearly three fourths of the amount raised, and the remaining thirty-nine fortieths, of nearly equivalent ability, are giving a little over one fourth.

In other words, the average of the one fortieth is more than one hundred times as large as the average of the thirty-nine fortieths. And if the average of the thirty-nine fortieths be raised till that of the one fortieth is only fifty times as great, more than the million can be raised without any advance at all from the first fortieth. This would require that the general average of these lower thirty-nine fortieths should be raised to about twenty-four cents for missions.

Surely in the presence of the first fortieth this sufficiently shows how little is the burden of a million to the Church if it is properly distributed, and how baseless is any fear that too much is undertaken. Now,

What Is the Million Dollar Line? And What Are Its Parallels?

In a general way, and in the absence of explanations, it is ordinarily assumed that a Conference, a district, or a charge, that gives its share of the million by an accepted rule, is on the million line.

And those giving to any or each of the other six benevolences in the proportion which their claim sustains to a million for missions may be said to be on the parallels of these benevolences to the million for missions. Thus, if a very poor charge ought to give forty cents per member to reach the mill-

ion line, and if the claim of Church Extension is one fifth that of missions, then the same charge ought to give eight cents per member to reach the Church Extension parallel. And if the Sunday-school and Tract causes each need one twentieth, and the cause of Freedmen's Aid a little more than one sixth as much as missions to do their work as well, then two cents per member in each case would place the charge on the Sunday-school and Tract parallels, and seven cents per member would place it on the Freedmen's Aid parallel.

But what about the rule? What is each one's share of the million? For abilities differ.

In answer to this question Dr. McCabe takes the ability of the Church as declared in the contribution of 1884, and asks for such a percentage of advance as will make up a million.

This gives a line whose "zigzag" direction makes surprising angles. Dr. McCabe claims that he is not responsible for this; that the zigzags were made by the Conferences, the districts and the charges themselves, each severally in marking what they claimed to be the measure of their ability to contribute to the cause of missions.

While these lines were being self-drawn there was little thought of comparison, and none of complaint even by those trending most toward extra-proportionate liberality. But when they came to be traced by another, and their departures exaggerated to make room for the desired increase, at once there was a clamor not easily ignored nor ready to subside without concessions. The liberal declare that they are punished for their liberality, while others are awarded a premium on their parsimony, and that altogether the line is monstrously inequitable.

The answer to this is that the line was never intended to be equitable; it was intended to secure the money. Therefore the asking was not according to the known abilty to give, but according to the proved willingness. To this there is not so ready a rejoinder. If the line had been drawn according to the paying ability the amount from the parsimonious would not have been much increased, and the increase from the already largest givers, which constitutes most of the advance

toward the million, would have been much less. In some cases there might even have been a retrograde. For in most cases those enthusiastic on the merits of the case, on finding themselves giving much beyond their brethren in other places, are disposed to fall back toward the general average of the Church. Even our astute and reliable German brethren are doing relatively less, and in some cases absolutely less, with increased ability, since their attention has been called to the fact that they were contributing beyond most of the better portion of the Church.

As it is, the money is being given in or about the amount asked and in or about the time proposed, scantiness in some places being balanced by abundance in others. Thus bringing in large additions from previously well-worked benevolence and small from that newly born, the inequitable line is fairly a successful expedient. Besides, as an irritant, it has provoked comparison, promoted investigation, induced reflection, increased knowedge, and deepened conviction, and has been helpful to those using other and better means of training those slow to learn the more excellent way. As a temporary and tentative measure this zigzag line serves its purpose, and will soon have served its day and be remanded to the cabinet of the curiosities of history.

But raising the money is by no means the chief object to be sought. Its importance is meager in comparison with that of training our people in practical Christianity, which cannot exist without a world-conquering missionary spirit. To us, far above the importance of all the money in the earth towers the question whether our own souls and those of our people can be saved if this duty is not better taught and learned. If it were known how many souls of our preachers and people are in peril from this neglect it might cause a well-founded alarm and wide-spread awakening.

It must be remembered also that it is impossible to convey to the minds of the masses of our people, or even of their more intelligent pastors and presiding elders, a true sense of their neglect without laying the measuring rule upon the results of their faith-works and love-labor, and comparing this measurement with that of their brethren who are doing better, and the

much larger measurement of God's requirement as he has revealed it to us in the necessities of his cause.

The desideratum is such a measurement as will intelligently and equitably show who is contributing the due proportion of the million called for, and in such a way as will most effectively birng up the immense numbers who now give such a low average and train them to do their share, without discouraging but rather encouraging the extra-proportionate givers to continue and still increase in their noble well-doing. So that the means may be thoroughly educational; that the increase may be methodical, symmetrical, throughout all the Conferences permanent, and in constantly-growing ratio.

The district is the best point of application. The presiding elder holds the key to the situation and should be held responsible. He is in his place to see that all the work of the Church is properly done. The best and most effective of his preachers will be in full sympathy with him, and by combined effort under his leadership the attention and best endeavors of all the pastors can be most completely secured. This will also recognize and show the importance of the elder's work and accredit his success.

The Minimum Standard used in tabulation of the benevolences on the districts, as found yearly in the April number of the MANUAL, is available and quite adapted for initial measurement and for the construction of a rule for running the million dollar line as well as its parallels.

The origin of this Minimum Standard was this: Eight or ten years ago the writer sought for a fair Average Standard for average churches in all the northern and border Conferences for the seven collections ordered by the General Conference for aggressive evangelical work. To get at the average church, ten per cent. of the richest and fifteen per cent. of the poorest were left out, and the average was taken for the intermediate three fourths of the Conference. The proper general average among these was sought for each of these collections by considering how much money was needed to do properly the work immediately in hand of the various boards and pressing upon them, and how this money should be apportioned to the average church of this class desiring to do its fair share.

The result of this careful examination was that the average per member, including probationers, should be: for Missions, 80 cents; Church Extension, 16 cents; Freedmen's Aid, 14 cents; Bible, 8 cents; Sunday-school, Tract and Board of Education, each 4 cents—total, $1 30.

For the Minimum Standard—that is, for the poorest fifteen per cent. of the charges of these Conferences—half of this average standard was taken; namely, for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents; Sunday-school, Tract and Board of Education, each 2 cents—total, 65 cents.

These standards (which the writer found to be proper for all these Conferences specified) were adopted, and have long been applied by the Newark Conference; and the effect has been such that in five years the Minimum Standard collections increased from 277 in 1882 to 954 in 1887, or a net increase of 244 per cent. in number, and yet its application has been far from complete; but the progress in reaching it has been constant and rapid from the first, and if it continues, as it is sure to do, in less than two years every collection in the Conference will reach this standard. During the same five years, in all the Conferences in the United States, the Newark Conference included, the standard collections have increased about twenty per cent.

The exceedingly small number of charges found, even in the best of Conferences, that had all their collections even up to this Minimum Standard, suggested to the writer that attention to the matter could be secured by placing on a "Roll of Honor" all such charges as should: 1. Have no blanks; 2. Have a general average for the seven collections of at least one dollar per member; 3. Have no collection below this Minimum Standard. The success of the "Roll of Honor" in getting the attention has certainly been notable, as proved by an almost unmanageably large correspondence from every direction, and also by the great increase in the number of these "Roll of Honor" charges on districts where the superintendency has been able and the conditions have been understood. It is a notable fact also that this increase comes in full proportion from charges formerly deemed too poor to contribute to the

benevolences, as many of them are too poor to support a conference preacher; they, therefore, with the approval of their elders, formerly reported mostly blanks. But the students and other local preachers who act as supplies, and some of the most poorly paid of the conference preachers, have shown that this so-called Roll of Honor should be taken as the proper minimum line in most of our northern and border conferences.

This Minimum Standard has been objected to. And especially its being made a condition of the "Roll of Honor" has been objected to, and these objections generally come from charges giving large general averages. But why should a condition that every charge in a Conference ought to reach be objected to by the abler and more liberal ones? And yet these objections come most frequently from an excellent class of charges that purpose meeting fairly all their obligations to the benevolences. The most forcible of these objections is that the standard varies from that by which the apportionments are made to the charges in the different Conferences and districts; and that when the amounts assigned by the District Stewards' Meeting are raised they still fail of a place on the "Roll of Honor" because they fall below the Minimum Standard in some of the collections.

The following letter is an excellent representative of many that come to the writer on the same subject. It states the objection clearly and with its full force, and at the same time shows the strong and wide-felt need of an equitable minimum standard of general application:

WATERTOWN, N. Y., *April* 13, 1887.

J. W. YOUNG, ESQ., *Irvington, N. J.*

DEAR SIR: I have read with considerable interest your comparative tables of the amount paid to the several benevolences of the Methodist Episcopal Churches throughout the country as published in *The Christian Advocate* and *Northern New York Advocate* of Syracuse. I am fully persuaded that a vast amount of good is accomplished by their publication, in stimulating and spurring to more active exertions many who would otherwise lose their interest in these collections unless informed of what they as well as others are doing for the Church benevolences. In *The Christian Advocate* of March 31 I find "A Roll of Honor," which I doubt not is correct as made up and tabulated from your stand-point and

standard of comparison, and which, perhaps, ought to prevail in all the Conferences. But it is apparent that the standard is not alike, and comparisons from different stand-points must result in gross injustice to some. In your roll of honor is not found a single charge from Central or Northern New York Conferences, and yet there are many as deserving of the credit as many in your list. For instance, the little church which claims my attendance paid last year to the several collections every cent asked of it by the District Conference, and $50 besides. But the apportionment was not made according to the Newark standard, and had you made the comparison from the standard employed by the Northern New York Conference, a large majority of the names of charges who would be entitled to a place in said list would not belong to the Newark Conference.

Our Church was apportioned and paid as follows; namely,

	Apportioned.	Amount paid.	If apportioned according to Newark standard.
Missions	$264	$314	$264
Church Extension	41	41	53
Sunday-School	5	5	13
Tract	5	5	13
Freedmen's Aid	50	50	46
Education	38	38	13
Bible	10	10	26
	$413	$463	$428
Membership, 312.			
Average	$1 32	$1 48	$1 37

Now, my purpose in writing you is to ascertain how the several Conferences arrive at the amount to be apportioned to the districts, and why a different standard is used in different Conferences. If not intruding too much upon your time and patience a reply will greatly oblige

Yours, etc.,

LOUIS C. GREENLEAF.

The answer to this is that the apportionments are based on the appeals of the different boards, and the different boards generally make their appeals in the language of despair. They do not ask what is needed, and what the Conferences and districts are able to give, but what they think they may hope to get.

Like Dr. McCabe on the lower dippings of his zigzag million line, they ask for little in despair of getting what they feel should be called for. By so doing they do "gross injustice" to many a noble people whose previously small contribution had been occasioned by not having the subject properly presented to them. Charges that are right in heart and in understanding are entitled to know what is their proper portion of what is

needed to do well the work in hand, and then they are entitled to such comparative reports as will show who has given the amount asked and who has not, as well as that all have been properly asked.

From multitudes of districts come shoutings with complacent joy that they have "passed the million dollar line" for missions, and have taken equally good care of all the other benevolences, when, in fact, they have only passed the boundary line of the despair of those presenting the claim. The measurement of results by the Minimum Standard would indeed temporarily silence many of these shouts and dampen much of the joy, but it would also be the effective signal for the advance of a noble multitude up to its requirement; as it would also throw into bolder relief and give proper distinction to the extra-proportionate givers.

In Brother Greenleaf's church but $41 is asked for Church Extension, where $314 is readily given for missions. The Minimum Standard makes the claim for Church Extension one fifth of that for missions, because a lower proportion would belittle the cause. Therefore the Church Extension parallel of $314 for missions would be over $60, which is quite beyond the Minimum Standard. This charge was asked for $5 each for Sunday-school and Tract causes. The Minimum Standard makes these claims each one twentieth that of missions, and parallel of $314 would be over $15 each. The standard, as is shown in the letter, asks for $13 for each.

By the Minimum Standard this Watertown charge is far beyond the million line for missions, and also beyond its parallels for Freedmen's Aid and Education, but below the Bible, Sunday-school, Tract, and Church Extension parallels.

How many charges reaching the Minimum Standard on a district should be required in order to rate the district on the Million Dollar Line?

To this question it is fair to answer: 1. Such a number as would secure the million without depending too much on the extra-proportionate givers; and 2. A majority of the charges large enough to characterize the district should be required.

If these answers are just, then the proportion of charges

certainly cannot be put below sixty per cent. in order to reach the million dollar line for missions, and the same percentage to reach the parallels in the other benevolences.

This rule will of course be objected to by those who desire to have the districts rated only by the general average per member; as for the same reason the tabulation of the districts, as they appear yearly in the April number of the MANUAL, has called out objections and protests in letters to the author often so vehement that they would be deemed spicy reading if published.

It is significant that these objections and protests always come from those interested in districts which have a few charges that contribute very largely and a large majority that contribute very little.

But why should not one parsimonious charge be taken to characterize a district as well as one liberal one? And why do not two parsimonious charges give character to a district twice as much as one liberal one of equal numbers and ability?

On the principle of this objection the liberality of a few charges, yea, of one charge, or even of one man, might give the highest standing to a district all the rest of which reached the lowest level of contribution. This would indeed be using the mantle of a princely benevolence to cover the omissive sins of a multitude of members, as well as the inefficiency (in this particular) of most of the pastors and of the presiding elder. To artistic concealments with this kind of attractive drapery is largely traceable the immense difference in the average contribution of the first fortieth and the other thirty-nine fortieths of the membership of the Church.

HOW MANY DISTRICTS WILL BE FOUND ON THE MILLION DOLLAR LINE BY THIS RULE?

The application of the rule here given will show sixty-one districts on or beyond the million line for missions, ten others on or beyond the Church Extension parallel, two others beyond the Freedmen's Aid, and one other beyond the Tract parallels.

If these 74 districts are graded, the first sixty-one by their percentage of charges on or beyond the million line, and the next ten (which do not reach the million line for missions) by

their percentage on or beyond the Church Extension parallel, and so on, the result will appear as in the following:

Table Showing the Percentage of Charges Reaching or Exceeding the Minimum Standard in Each of the Seven Benevolences.

Names of the Districts.	Names of the Conferences.	Percentage of charges averaging 40 cts. and over for Missions.	Percentage of charges averaging 8 cts. and over for Ch. Ext'on.	Percentage of charges averaging 2 cts. and over for S.-School.	Percentage of charges averaging 2 cts. and over for Tracts.	Percentage of charges aver'g 7 cts. and over for Freedmen's Aid.	Percentage of charges averaging 2 cts. and over for Education.	Percentage of charges averaging 4 cts. and over for Bible.
1 Newark	Newark	1.00	1.00	1.00	1.00	1.00	1.00	1.00
2 New York	East German	1.00	.95	.68	.77	.07	.95	.14
3 Austin	Austin	1.00	.75	.75	.50	.25	1.00	.50
4 Kansas Nebraska	North-west Swedish	1.00	.62	.23	.23	.08	.85	...
5 Chicago	North-west Swedish	1.00	.61	.50	.44	.06	.83	.11
6 Scandinavian	Austin	1.00	.43	.14	.14	.29	.15	.15
7 Chicago	Norwegian and Danish	.95	.68	.21	.16	.05	.84	.11
8 Burlington	North-west Swedish	.94	.47	.06	...	...	1.00	.06
9 Rockport	Rock River	.94	.32	.23	.26	.27	.91	.46
10 Dakota	North West German	.93	.13	.47	.47	.07	1.00	.13
11 Council Bluffs	Des Moines	.93	...	.07	.03	.07	.47	.13
12 Houston	Southern German	.92	...	.23	.31	.	1.00	.08
13 Dixon	Rock River	.91	.76	.64	.58	.85	.97	.61
14 German	California	.89	.78	.78	.67	.11	.78	.67
15 Cedar Rapids	Upper Iowa	.89	25	.14	.11	.68	.79	.13
16 Philadelphia	East German	.86	.95	.55	.64	.09	1.00	.32
17 Jersey City	Newark	.86	.70	.82	.76	.68	.86	.76
18 Saint Paul	Norwegian and Danish	.83	.50	.11	...	.06	.72	.11
19 N. W. Philadelphia	Philadelphia	.83	.25	.34	.55	.13	.67	.16
20 San Antonio	Southern German	.83	...	.33	.33	.08	.83	.17
21 Streator	Central Illinois	.82	.18	.09	.15	.24	.61	.39
22 Chicago	Chicago German	.81	.81	.19	.22	...	.78	...
23 Northern	Colorado	.81	.67	.59	.44	.33	.74	.26
24 Wilmington	Wilmington	.77	.30	.40	.43	.20	.89	.31
25 Aurora	Rock River	.76	.36	.24	.30	.36	.85	.48
26 Joliet	Rock River	.75	.44	.42	.33	.50	.81	.61
27 Missouri	West German	74	.56	.22	.22	.06	.89	.06
28 Red River	Norwegian and Danish	.73	.55	.09	...	...	.45	...
29 Stockton	California	.72	.62	.52	.34	.10	.83	.17
30 Milwaukee	Wisconsin	.71	.43	.39	.29	.46	.89	.18
31 Freeport	Rock River	.71	.32	.07	.14	.43	.64	.75
32 East Baltimore	Baltimore	.71	.26	.23	.23	.23	.39	.20
33 Danville	Central Pennsylvania	.71	.14	.05	.10	.33	.88	.05
34 Galesburg	Central Illinois	.70	.24	.12	.09	.15	.58	.12
35 North Ohio	Central German	.68	.91	.14	.18	.05	.68	.05
36 Los Angeles	Southern California	.68	.76	.51	.49	.41	.81	.49
37 Cedar Falls	Upper Iowa	.68	.14	.07	.04	.43	.68	.04
38 Decatur	Illinois	.68	...	...	...	.08	.28	.08
39 Dubuque	Upper Iowa	.67	.22	.22	.11	.56	.63	.15
40 Delaware	Central Ohio	.67	.11	...	...	.11	.22	.17
41 North Boston	New England	.67	.08	.38	.38	.44	.79	.06
42 German	Oregon	.67	...	.33	.33	.17	.33	.50
43 North Philadelphia	Philadelphia	.66	.17	.35	.54	.06	.69	.11
44 Saint Louis	Saint Louis German	.65	.13	.09	.04	...	.65	.04
45 New York East	New York East	.64	.21	.60	.53	.24	.90	.40
46 Kankakee	Central Illinois	.64	.15	.08	.13	.23	.69	.38
47 Champaign	Illinois	.64	.08	.04	.04	.08	.68	.08
48 San Francisco	California	.63	.57	.57	.50	.10	.73	.27
49 Fort Worth	Austin	.63	.38	.63	.50	.50	.63	.13
50 Bellville	St. Louis German	.63	.33	.21	.25	...	.67	.13
51 Wyoming	Wyoming	.63	.17	.22	.24	.32	.83	.24
52 New Brunswick	New Jersey	.63	.15	.39	.43	.17	.80	.20
53 Danville	Illinois	.63	.04	.04	.04	...	.44	...
54 Peoria	Central Illinois	.62	.26	.09	.18	.26	.59	.15
55 Decorah	Upper Iowa	.62	.14	.10	.03	.41	.52	.10
56 Geneva	Central New York	.62	.12	.21	.09	.24	.79	.09
57 West Baltimore	Baltimore	.61	.28	.10	.14	.10	.28	.07
58 Boston	New England	.61	.22	.32	.29	.31	.75	.06
59 Davenport	Upper Iowa	.61	.17	.04	.04	.65	.74	...
60 Muscatine	Iowa	.61	...	.06	.06	.22	.67	...
61 Michigan	North-west Swedish	.60	...	...	...	...	1.00	...

PERCENTAGE OF CHARGES IN EACH OF THE SEVEN BENEVOLENCES—*Continued.*

NAMES OF THE DISTRICTS.	NAMES OF THE CONFERENCES.	Percentage of charges averaging 40 cts. and over for Missions.	Percentage of charges averaging 8 cts. and over for Ch. Ext'ion.	Percentage of charges averaging 2 cts and over for S.-School.	Percentage of charges averaging 2 cts. and over for Tracts.	Percentage of charges aver'g 7 cts. and over for Freedmen's Aid.	Percentage of charges averaging 2 cts. and over for Education.	Percentage of charges averaging 4 cts. and over for Bible.
1 Michigan	Central German	.46	.92	.04	.04	...	.81	...
2 Saint Paul	North-west German	.50	.88	.06	.06	...	.69	...
3 Louisville	Central German	.42	.84	.11	.16	...	.84	...
4 Cincinnati	Central German	.57	.83	.39	.39	...	.91	.09
5 Salisbury	Wilmington	.56	.81	.91	.91	.58	1.00	.72
6 Milwaukee	Chicago German	.47	.74	.05	.11	...	.53	...
7 Quincy	St. Louis German	.48	.67	.14	.24	.05	.67	.05
8 Sacramento	California	.39	.67	.21	.27	.06	.45	.06
9 Ellsworth	North-west Kansas	.05	.63	...	...	.05	.58	...
10 Wichita	South-west Kansas	.16	.60	.08	.04	.12	.88	...
1 New Orleans	Louisiana	.03	.03	.03	.03	.90	.14	...
2 La Fourche	Louisiana	...	...	.13	.25	.81	.19	...
1 Fresno	Southern California	.38	.31	.56	.63	.13	.63	.31

Altogether the districts reaching the million line and its six parallels are as follows:

	Missions.	Ch. Extens.	S.-School.	Tract.	F. Aid.	Educa.	Bible.
No. of Districts.	61	25	9	7	7	168	7

Of the 61 districts reaching the line in Missions, 15 reach the Church Extension parallel, 8 the Sunday-school, 5 the Tract and Freedmen's Aid parallels, and, 6, the Bible parallel.

In the Educational column so much money, raised for local purposes, is reported as if raised for the Board of Education or its auxiliaries that the results are misleading, and the figures must be received with caution. A change is needed in the mode of reporting moneys raised for educational purposes.

The practicability and easy application of this rule for the million line and its parallels are proved by experience. The Newark district, which has every collection up to the Minimum Standard or beyond, and every charge averaging one dollar or over, and therefore has every charge on the Roll of Honor, five years before, when the standard was adopted, had but six charges meeting the conditions of the Roll of Honor; but 19 charges, or 40 per cent., reaching the Minimum Standard in Missions; but 7 charges, or 15 per cent., in Church Extension and Freedmen's Aid; but 20 charges, or 42 per cent., in Sunday-school, and 18, or 38 per cent., in Tract; but 21, or 44 per cent., in Education, and 12 charges, or 25 per cent., in

Bible cause. So that the increase in these standard collections for Missions, Sunday-school, Tract and Education is in each case two and a half fold. The increase for Bible cause is to fourfold, and for Church Extension and Freedmen's Aid it is to sevenfold what it was. On the Jersey City District, which in 1882 had not a single charge that could have been placed on the Roll of Honor, but now has 33, or 66 per cent., being more than one fourth as many as were in the whole United States two years before, the ratio of increase in these standards has been much greater in every one of the benevolences during the same time. On the Salisbury District, Wilmington Conference, the standards have advanced in Missions from 3 in 1882 to 24 in 1887, or eightfold what it was. Church Extension is seventeenfold, Sunday-school tenfold, Tract thirty-nine fold, Education fivefold, and Freedmen's Aid and Bible have increased from nothing to 25, or 58 per cent., and 31, or 72 per cent. respectively.

There are fully 250 districts in the United States on which as good a record as has been made by these three can be more easily made.

Another most significant fact is that the advance has been made on these three districts exactly as it ought to be made and where it is most difficult to make it—that is, on the lower nine tenths of the charges. During the five years previously mentioned Newark District advanced in the aggregate amount for the seven collections 15 per cent. in the ten largest giving charges, and 125 per cent. in the lower nine tenths. Jersey City District advanced 61 per cent. in the first tenth and 183 per cent. in the lower nine tenths. And Salisbury District advanced 122 per cent. in the first tenth and 289 per cent. in the lower nine tenths.

Let this standard be adopted and placed in the hands of a competent superintendency, and let 60 per cent. of charges be required to rate a district on the million line or its parallels; then place the districts reaching these lines in a graduated table annually by themselves. And as a goal for the foremost of these districts let the two million line be fixed at having every charge to average one dollar or over per member, including probationers, with every collection up to the Minimum Stan-

dard. And the general average of the total membership on the district for the seven collections to be two dollars when the average ministerial support is above $1,500, and one dollar and seventy-five cents when the average ministerial support is between $1,500 and $1,000, and one dollar and a half when the average support is below $1,000, with the added condition that the collections be symmetrically carried forward on the district, or at least so nearly so that none shall fall below the amount required to make double the Minimum Standard for the total membership to fix the two million parallels.

Then instead of the inquisitorial question about the amount of the Missionary collection, to be answered in open Conference, let the presiding elder state in his report what progress has been made toward these lines by the charges of the district.

Thus there will be no lack of wholesome and scriptural emulation, sufficiently vigorous to secure attention that will lead to a proper interest among the millions of our Israel.

The changes likely to be made in the organization of the benevolences at the next General Conference will probably necessitate a modification of the Minimum Standard, and such modification should be made either by the General Conference or by a commission designated for the purpose.

MISSIONARY SOCIETY.

REPORT OF A SOUTHERN MISSION DISTRICT.

THE Rev. W. P. McLaughlin, pastor of the St. Charles Avenue Methodist Episcopal Church, in New Orleans, and Presiding Elder of the Mission District in the Louisiana Conference, Methodist Episcopal Church, sends to the Corresponding Secretaries of the Missionary Society the following report, dated New Orleans, La., July 26, 1887:

Owing to certain emergencies and adjustments in the work it seemed best to defer report until the present time—the end of the second quarter of the year. Our district includes work, chiefly among the white people, in three departments: 1. English; 2. French; 3. Scandinavians.

I. *English work.* The center of our English-speaking work is St. Charles Avenue (formerly Ames) Church, Rev. Wm. P. McLaughlin pastor. It is the only white English-speaking church in the Louisiana Conference. It stands squarely on the New Testament and Methodist doctrine in relation to the "color line."

All are welcome to its doors and altars. In this community it is known as the "Yankee Church," and most bitterly as the "Nigger Church." It has a band of faithful and devoted members, most of whom are poor, but devoted to the doctrine and principles of our Church.

The church has just been thoroughly overhauled, recarpeted and painted. Beautiful magnolia-trees have been planted in front and the general appearance of the edifice greatly improved. Money has been raised by the pastor to clear the church of all indebtedness and pay for asphalt pavement—in all $950. The Sunday-school has an enrollment of 100 and is vigorous and hopeful. It pays all its own expenses.

The church has purchased for $200 a lot in another quarter of the city and erected a temporary chapel. There a Sunday-school of sixty scholars is conducted, which also pays all its own expenses. The anti-Northern and "anti-nigger" sentiment of the city is so strong that the work of the church is very difficult and trying. It is, against all obstacles, working faithfully for God and Methodism, and stands for a witness in this city.

II. *French work.* Rev. W. P. McLaughlin, pastor of St. Charles Avenue Church, has been in charge also of the French work from the beginning. New Orleans has nearly 100,000 French-speaking people, and the parishes of Southern Louisiana as many more. Very few of these people have ever seen a Bible or heard the Gospel. Nominally most of them are Roman Catholics; practically they are heathen.

One said to us: "*Je suis Catholique, mais je ne crois rien, rien du tout.*" (I am a Catholic, but I believe nothing, nothing at all.) Another: "*Je suis Catholique, mais je ne crois pas en Dieu.*" (I am a Catholic, but I don't believe in God.) One who called himself a "Catholic" said to us a few days since, going along the streets: "*Le bon Dieu dans une main et un coutean dans l'autre.*" (God in one hand and a knife in the other.) We hold French service at St. Charles Avenue Church every Sunday at 1 P. M.

On Chartres Street, nearly opposite the great French Roman Catholic Cathedral, we have rented a large store-room. This we have furnished with chairs and desks. We have also a splendid organ, given us by the ladies of Grace Methodist Episcopal Church, Dayton, Ohio. Here we have a Sunday-school of twenty scholars, and preaching three times a week. We use for singing the *Cantiques Populaires*, now so widely employed in Paris and throughout France. We throw all the doors of our large room open and bring the desk and organ near the street. The people come in and occupy the chairs, while many more listen on the sidewalk and across the street.

Since our Mission began, a little more than a year ago, we have distributed more than 50,000 pages of beautiful new tracts and many hundreds of New Testaments. Our work is steadily deepening and widening, and souls are coming from darkness into God's marvelous light. We have one aged man, now more than 77, who comes every Sabbath five miles to service. He was converted from Romanism by reading the New Testament, and is now a believer of the deepest spiritual experience and most devout and holy life.

We have also as a member an aged Huguenot woman more than eighty years old. She supports herself by taking in washing, and comes over five miles to our services. Several young men have found peace in believing and are now among our faithful workers. *L'Evangeliste*, published at Nismes, France, refers to our work as one of greatest interest and promise.

Rev. R. W. McAll, founder of the famous "Mission Populaire de France," writes a recent letter expressing warmest interest in the work and assuring us of earnest sympathy and prayer.

An interesting work is now being carried on also among the French-speaking colored people. The work we began, but do not now report, as it belongs at present to another district.

During the first three months of the present year we had as an assistant Rev. E. U. Brun. His health failed in this climate and he was obliged to leave.

We have had for the past three months associated with us Rev. B. Bözinger, pastor of the First German Methodist Episcopal Church of this city. He is Swiss by birth, served as a soldier in the French army for a year, and speaks French excellently. His wife is French-Swiss, and helps efficiently in the work.

The Woman's Home Missionary Society has co-operated with us during the past six months through Mrs. Mary Monnet, who has been a most faithful and successful worker.

III. *Scandinavian work.* This was begun two years since, with Rev. John G. Nelson as Missionary. He is a zealous and holy man, and during the past six months has done most efficient work. He holds services in New Orleans, Hammond, La., Livingston Parish, La., McComb City, Miss., and Mobile, Ala. Thus by one man in two years our Scandinavian work has been established, and is now being faithfully prosecuted in three different States. The people have been chiefly members of the Lutheran Church. Many of them have been converted, and are making good substantial Methodists.

HOW TO RAISE THE MILLION FOR MISSIONS.

BY REV. E. T. CURNICK, A.M.

THE fourteen thousand traveling Methodist preachers hold the key solving this problem. Should a considerable per cent. of them prove indifferent and dilatory in behalf of missions the goal will not be reached. If all do their duty the million is assured beyond peradventure.

That the best results may be gained in the several churches two things are indispensable—inspiration and preparation on the part of the pastor; information and persuasion on the part of the people.

The preacher's heart must be in the work; he must labor *con amore*. If this is wanting his labor will be half-hearted and perfunctory.

Should the minister lack proper missionary inspiration how can it be obtained? By a baptism of missionary fire, coming from the Holy Spirit in answer to prayer and consecration.

Let the preacher remember that God had only one begotten Son, and he was sent as a foreign missionary to a lost world. Let the servant, in some degree, be as his Master in beholding and pitying the unsaved nations in their woful condition and need—Africa's myriad devil-worshipers; China, cursed with idolatry and opium; India, caste-burdened and pagan; Japan, halting between Christianity and infidelity; South America and Mexico, fettered by priestcraft and ignorance; three fourths of the earth's inhabitants yet sitting in the region and shadow of heathenism. Thus, drinking of

Christ's spirit, his soul will be consumed with a vehement desire and determination to do all in his power to rescue these perishing millions.

The preparation consists in gathering from every available source missionary arguments, facts and illustrations. In this day, when both the religious press and secular newspapers are so fully recording the exploits of missionaries and the founding and progress of missions, ample information is readily obtainable.

Having set apart a Sunday to be known as "Missionary Day," in due time the pastor prepares the anniversary sermon. It should be the best discourse of the year. He utilizes the mass of material stored away in his study and memory. From these treasuries he brings forth the present status of missionary operations, weighty facts, striking illustrations, telling statistics, which, coupled with appropriate Scripture, by intense study and prayer he welds into a logical and potent argument for the chief of benevolences.

It is a good plan, a day or two before the time fixed for the observance, for the minister personally to call upon representative members of the church and congregation, or to send them letters through the mail, inviting their presence and co-operation.

Missionary Day having arrived the preacher has the opportunity of performing the second part of his great work—instructing the people and persuading them to give to the cause he represents. As an embassador of Christ and a successor of the apostles he stands upon Zion's walls to plead for the heathen world. The well-selected introductory songs, Scripture lessons, and the prayer arouse the interest and expectation of those present. With the divine afflatus upon him, and knowing the issues at stake, the minister throws his whole soul into the sermon. Now the results of careful preparation appear. In choice language and carefully arranged divisions the anointed speaker combines the plain logic of his theme with a resistless heavenly unction, until ignorance and prejudice melt away and sympathy and love for missions are begotten, or increased, in every hearer. The Amen of the discourse is a prophecy of a glorious collection.

At this opportune time subscription cards should be passed through the audience by judicious collectors, and the sums at once subscribed. It is poor policy to request the people to take the cards home before placing the amounts upon them. The best time to take the collection, is when the inspiration of the service rests new and strong upon the hearers.

As soon after the Sabbath as practicable those members and friends who were absent from the public congregation should be seen by the pastor, and their subscriptions obtained. "Find the last man," is a good motto for missionary gleaners.

To supplement the work of the preaching service, let the Sunday-school hold a general missionary meeting in the evening. This may consist of an appropriate exercise, containing responsive readings, music, etc., prepared by the pastor, and printed at a small expense. Another interesting programme would consist of songs, recitations, readings and addresses, rendered by members of the school. It is a pretty sight to have young children take the collection by passing the boxes through the congregation.

Besides the above each Sunday-school ought to be organized into a missionary society, as the Discipline requires. Upon the first Sunday of every month a programme similar to the one for Missionary Day, but shorter, should be carried out. Thus our children will be educated to love the noble cause, and many of them will be prompted in after years not only to give largely of their means to missions, but they will dedicate themselves to the foreign and home work.

Lastly, the pastor should strive zealously to circulate the various missionary periodicals and books in his church and Sunday-school. A combination of these methods of dispensing intelligence, awakening enthusiasm, and stimulating benevolence will enable all the charges in our connection to reach their apportionments, thus assuring the coming of "the million" and hastening the advent of the Redeemer's universal reign.—*Zion's Herald.*

SUNDAY-SCHOOL UNION.

INDIA.

THE Rev. E. W. Parker writes from Moradabad, under date of May 14, 1887:

During the past two years you have sent us some aid for our Sunday-schools in North India. This money has been distributed far and wide among the schools where aid is very much needed. Our schools, you know, have increased to 567. Of these 293 are for boys, 165 for girls, and 109 are for both sexes. We have 717 teachers; 428 males and 289 females. Of our students 3,059 are male Christians, and 2,236 female Christians; 12,838 are now Christian boys, 3,928 are now Christian girls, making a total of 22,067. Five years ago our total was 13,111. Note the increase in five years; and yet five years ago some of our good friends thought our increase was too rapid for healthy growth, and we would have a falling off. But the 13,000 is 22,000, the kind of falling off we believe in here. We cry unto God for the children: "God, give us the children." We have the thousands; the millions are still left. Why should we not go on and on after these millions?

Many of these schools are in places where no local aid can be secured. If the heathen give us their children they wont send money with them. We need papers, lesson leaves, little prizes, etc. Your money last year aided about 200 schools. No money could be better spent. Your money last year brought 952-0-5 rupees. Of this the mountain work received 176 rupees, Amroha District 56 rupees, Oudh District 360 rupees. The Rohilcund (my district) was divided between 15 circuits representing 288 Sunday-schools. About 100 of these were aided. It seems to you a small thing to help a Sunday-school with only 4 or 5 rupees (about $2), but a little goes a long way in India.

You sent us some *Sunday-School Advocates* and small papers for our school at Moradabad last year. They aided us much. This is a model Sunday-school. Last Sunday we had 397 present—boys, girls, men, women, Hindus with caste marks on their foreheads, Mohammedans and Christians. The school is like a home school. All meet in the large hall for opening, singing, prayer, responsive readings, etc. Then all boys and men go to the class-rooms, leaving the hall for the girls and women. At the ringing of the bell all gather again and are catechised. Many of the boys and girls read easy English, hence the Sunday-school papers from home were highly prized.

The other day here we had a celebration of the Queen's Jubilee. They had no good band here, and yet wanted "God Save the Queen." The leading European had once heard our children sing, so he got our Sun-

day-school boys down into the center of the great Darbo, surrounded with all the big, rich, glittering native gentlemen, Hindus and Mohammedans, to sing "God Save the Queen." Dr. Butcher took down our Sunday-school organ and played for them. Printed slips in both languages were handed round, and our boys were the attraction of the hour. Some extremely neutral Englishmen would have been terribly shocked, but the Hindus were all much pleased and no word of complaint was heard.

At our extra meetings last year, for non-Christian people, the singing of the children was a great help. We arranged them into bands, so as to have a number present each evening, and they entered into the spirit of the meeting and sang in the spirit. At our camp-meeting full 500 of our Sunday-school children were present, remaining through the meeting. Numbers were converted, and many formerly converted were made stronger. We believe in the conversion of the children. When any large boys give trouble in any school I tell the teachers that the best thing in the world for those boys will be to get them converted. Children can be led to Jesus if we just work for it.

The Board, at its September meeting, made an additional grant for these schools in North India, being satisfied that they are accomplishing a good work. Surely here is a prospect of rich returns from a small investment.

We also give an extract from a letter from the Rev. A. W. Rudisill, Vepery, Madras, July 23, 1887:

The grant you sent in March last I expended as directed, toward the purchase of a printing plant for Madras. The total value of the plant is now about 2,500 rupees. We have between four and five hundred pounds of vernacular type and a fine English royal-size press with a self-inking table. Our material is all of the best make, and we hope to do good work for the Master. Of course there is no debt on the concern. In the same lot on which the Vepery church and parsonage stand there is a commodious out-building which had been rented as a dwelling-house. We have converted this into a printing-office.

I send by this mail a copy of the first number of the *Woman's Friend*, in Tamil, which is published by the Woman's Foreign Missionary Society and printed in our office. Mrs. Rudisill was elected editor by the Central Conference, which met at Bombay in February last. I also inclose the last number of *Help to Heart Purity*, in Tamil.

GERMANY.

The Rev. P. G. Junker, the editor of our Sunday-school books and periodicals in Germany, writes from Bremen, September 2, 1887. A perusal of his letter will show some of the difficulties under which our brethren in Germany labor:

Within the boundaries of the Germany Conference there are 244 Sunday-schools (an increase of 5), 819 officers and teachers (increase of 30), 10,592 scholars (increase of 213), and 10,209 volumes in libraries (increase of 804). I may add that the Sunday-school is receiving year after year more consideration and fostering care by the members of our Church, and the teachers are generally more familiar with the nature of their work and better prepared for it than years ago.

I am sorry to say that the Sunday-school conventions are not yet introduced into all parts of our work. They are a great help in training and preparing the teachers, so that we may expect more fruit in the future. Not a few of our members and of the teachers in our schools were formerly Sunday-school scholars themselves, and were led to the blessed Saviour by the impressions they got in the Sunday-school. Wherever in these last years there was a revival in which souls were converted and joined the Church we could be sure that among them were at least one or more Sunday-school scholars. This is very encouraging, especially with regard to the fact that the parents of the great majority of the children do not belong to our Church, and the ministers of the State Church, in connection with the teachers of the public schools, do all that is in their power to seduce the children from our schools.

Of our *Kinderfreund*—(Children's Friend) there were issued last year 16,926 copies (increase 1,130). For the last four years the number of subscribers increased annually more than 1,000. The paper is also read outside the Methodist Church, notwithstanding there is no want of periodicals of a similar character. Probably we would have a greater access to the people if the prejudice against Methodism and what Methodists are doing could be removed. Three years ago I received a letter the writer of which asked me to strike out from the title of the *Kinderfreund* the words, "Edited for the Methodist Episcopal Church." If I would consent he would introduce the paper into his Sunday-school, instead of another edited by State churchmen. I answered that I was not able to grant his desire. Neither our friends nor our foes could understand such a practice. However, I would send him some copies so that he himself and his friends could form their own judgment about the merits or demerits of the paper. But even if it seemed to them inconvenient to introduce the paper into their Sunday-school I would be thankful for their good will. Since that time every week about 100 copies of the *Kinderfreund* are going to that place, which was never visited by a minister of our Church. This is but one example.

The prejudice is very great. Often the people are warned of our papers, openly and secretly, because they say our doctrine is poisonous, and it is difficult to convince them to the contrary because they are afraid to accept and to read a paper offered to them gratuitously. The State Church, as is often said by the pastors, has three chief foes: 1, Romanism; 2, The sects; 3, Unbelief or infidelity. Of the "sects," they consider the Methodists the foremost.

ITALY.

Our Sunday-school work in Italy has not had an extensive development, owing to the peculiarities of the field. Our brethren there are, however, laboring hopefully to bring the children to a knowledge of the truth. In a letter from Rome under date of June 16, 1887, Dr. Vernon sends a detailed report of the expenditure of a grant made by our Union for Sunday-school work. He also sends some interesting facts connected with his labors in this direction. Among the publications furnished to the Sunday-school he mentions *Amico de Fanciulli*—(The Friend of the Children). He says:

This paper is published at the expense of the Religious Tract Society, and, while edited by a man who is a Waldensian minister, is altogether free from any denominationalism, and is well adapted to our Sunday-school children. Of course to publish a Sunday-school paper of our own would involve a much larger expense, besides the labor and care of editing it, and would be an enterprise disproportionate to the small number of Sunday-school children we have thus far been able to gather. The paper does us good service, better, perhaps, than any other of the publications not exclusively our own.

The *Fiaccola*, during 1885 and half of 1886, was a weekly paper, and since then has been monthly. The International Lessons have been published in this in the interests of our Sunday-school work, considerably abbreviated, certainly, in the monthly issues. For this year we need not pay quite so large a sum for that purpose. Some such matter is published in other evangelical journals, but in nothing we can well use—or use at all.

Our Rome Sunday-school children held a delightful celebration on the 9th instant at what is called the Nymph Egeria's Grove, about a mile from the city gate of St. Sebastian, to the left of the Appian Way. That was a sight Paul did not see as he marched, bound, down that great street, nor did he, perhaps, very definitely anticipate it. I hope to write a brief account of this occasion.

FROM THE SOUTH AND SOUTH-WEST.

The following is from the report of the Rev. A. H. Gillet, D.D., the agent of the Union for the South and South-west, presented to the Board at its September meeting:

During the quarter ending August 31 most of the time has been spent in assembly work. The Winfield Assembly, at Winfield, Kan., opened June 7 and closed June 19. During this time I had two normal class sessions per day, besides conducting the C. L. S. C. Round Tables. The Assembly was under the management of the Rev. M. L. Gates, a presiding elder of the South-west Kansas Conference, and was a pronounced suc-

cess. The normal classes in two sections, first and second year's normal (the latter taught by Dean Alfred A. Wright, of Boston, Mass.), were both well attended. One hundred and sixty were enrolled in my class, with an average attendance of 90. Of these 38 completed the first year's course and took the examination.

From Winfield I went to Lexington, Ky., teaching the normal class for five days, two sessions per day, with an average attendance of about 30, closing my work here July 2, and July 5 began assembly work at Waseca, Minn. Here I had the assistance of the Rev. W. L. Davidson in the first year's normal, and the Rev. W. B. C. Sen in the intermediate normal. I taught the advanced normal, at which the attendance was variable. Altogether about 150 were enrolled in the normal department. I arranged the programme for Mahtomedi Assembly, near St. Paul, Minn., and, being unable to attend, sent Mr. Leon H. Vincent and the Rev. W. L. Davidson to conduct it and teach the normal classes. Fifty teachers, most of them from St. Paul and Minneapolis, were enrolled.

Island Park Assembly, Rome City, Ind., opened July 26 and closed August 8. Attendance was very large and interest in the normal department better than hitherto. The Rev. W. B. C. Sen, the Rev. Mr. Murray, of Gammon Theological School, and Mr. Davidson assisted in the advanced and intermediate departments. Nearly 200 were enrolled in the various classes.

From Island Park I went, accompanied by Mr. Davidson, to Moundsville, W. Va., where we held a three-days' congress, which was well attended, and where an assembly will doubtless be held another year. At each of these places denominational meetings were held and our work was presented, and at all of them our Methodist publications were on sale. Our literature was used at the Sunday-schools connected with each. The feeling is evidently growing among our presiding elders and pastors that these gatherings are of the greatest importance to our Church. I cannot see how in any other way so many people could be reached in the interest of Sunday-school and church work.

I have preached during the quarter sixteen times, visited twelve Sunday-schools, taught sixty-eight normal class sessions, besides delivering a large number of addresses relating to the interests committed to my care. During the summer I have kept up my correspondence with the southern field, and have assisted a number of pastors in their work, besides inspiring and directing the holding of Sunday-school institutes in connection with a good many District Conferences within my territory.

I omitted to mention that the last days of August were occupied in a Sunday-school encampment in Ross County, Ohio, in which during six days the attendance on the intermediate normal class reached 60, and the first year's normal (two sessions per day) averaged 130.

I have tried in all this work to keep before teachers the exalted character of their work and to lead them to realize their need of divine guidance, and their dependence upon it, and I trust that as a result many souls will be led nearer to the blessed Christ.

FROM THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., our agent for the West and North-west, presented the following report to the September meeting of the Board:

The field of my labors during the quarter ending August 31 was the States of Iowa and Illinois. I attended five district meetings—at Marion, Wilton and Ruthven, Ia., and Lacon and Milan, Ill.,—at each of which I gave one or more addresses and conducted normal classes. An invitation to deliver the annual address before the Iowa State Sunday-school Association was gladly accepted as affording an opportunity for reaching the most influential Sunday-school workers of the State. The theme there discussed was, "The Sunday-school in its Relations to the Home, the Church and the State." In July I had charge of the Bluff Park Sunday-school Assembly, at which I taught two normal classes daily. I visited six churches, preaching or lecturing, and presenting some phase of Sunday-school work. In August, responding to a summons from Dr. Vincent, I went to Chautauqua, more as a learner than a worker, employing the opportunity to study the methods of the foremost men of the foremost educational movement of the age. There has been little respite from active labor during the most oppressive season of the year. I have traveled 4,855 miles during the quarter at an expense to the societies which I represent of less than $30; have delivered thirty-six sermons and addresses; have attended five district meetings, two Sunday-school assemblies, and visited six churches; have kept up a wide correspondence with various parts of the field, besides projecting work which reaches to and beyond the sessions of the fall Conferences. The labor of the quarter has been severe and exacting; what may be the results are known to but One, who measures responsibility by opportunity and distributes rewards according to the fidelity of his servants.

THE OXFORD LEAGUE.

We need an Oxford League in our Church. How shall we go about starting one? What announcement shall be made to the congregation? Who shall be invited to come to the first meeting? And when they have come in answer to the call what shall they do? And what shall the pastor do who has called them?

Let us answer these questions in so simple a way that everybody who reads will be able to understand.

In calling the Oxford League meeting let *Statement No.* 1 be read. It may be read in the pulpit to the whole congregation on Sabbath morning and evening. It may be read in

the Sunday-school, especially to the adult, senior, normal and older youths' classes. It may be read in the regular week evening prayer-meeting, and by all means in the young people's prayer-meeting. It may be distributed widely on a slip of paper through the congregation and Sunday-school. *Statement No.* 1 is really a little tract. If the pulpit reads it to the pew, and the desk to the class, and then if people read it for themselves at home, nobody will be in any doubt as to the objects of the Oxford League.

STATEMENT NO. 1.

It is the design and aim of the Oxford League, 1) To bring our young Methodist Episcopal people into closer relations with Christ, the Head of the Church; 2) To engage them more fully in the study and service of their Church; 3) To make them more familiar with the doctrines, usages, spirit and life of Methodism as a branch of the Holy Catholic Church; 4) To show them that their Church is an organic part of the apostolic and original Church founded by Christ and his followers; 5) To promote a more fervent, intelligent and practical piety, and thus, 6) To revive in forms adapted to our own times the fourfold work of the original Oxford Club, established at Oxford University, in England, in 1729; (1) The more devout study of the Holy Scriptures; (2) The promotion of personal piety; (3) The awakening and direction of the intellectual and literary activities of the Church; (4) The development of greater activity in practical philanthropy.

Let all bring Bibles with them.

When the young people who have been thus invited have come to the place of meeting, whether it be parlor, class-room, lecture-room or church, let the following order of exercises be observed:

PROGRAMME—FIRST MEETING.

1. Singing:* Epworth Hymnal, No. 241. (Church Hymnal, No. 770.)
2. Scripture Reading by pastor or leader: Acts 1.
3. Prayer by pastor or leader, closing with Lord's Prayer.
4. Singing: Epworth Hymnal, No. 167. (Church Hymnal, No. 743.)
5. Remarks by pastor or leader on the importance of the objects set forth in *Statement No.* 1, above.
6. The Reading of *Statement No.* 2, below.
7. Singing: Epworth Hymnal, No. 229.

* In reading and singing this and the following hymns give close attention to the thoughts in them, and try to make your own the desires and prayers expressed in them. Sing in worship, not for sound or artistic effect, but "with the spirit and with the understanding also."

8. Conversation or Addresses suggested by *Statements Nos.* 1 and 2.
9. Scriptural Text Quotation.*
10. Announcements, Prayer and Benediction.

STATEMENT NO. 2.

The meetings of the Oxford League are open to all who wish to attend, and those who promise to do the required reading of the "Initial Grade,"† and who attend four regular meetings of the League each year, even though they are neither members nor probationers in the Church, shall be regarded as *Voluntary Readers.*

Those who, being full members or probationers of the Methodist Episcopal Church, pledge themselves to do the required reading of the "Initial Grade," and to attend the four regular meetings of the League each year, shall be *Registered Members*, and shall have the right to vote in the selection of a Leader.

Those who, being full members of the Methodist Episcopal Church, pledge themselves to do the required reading of the "Initial" and "Second Grade;"‡ to attend at least four regular and four special meetings of the League each year; to attend the public church service, the Sunday-school, and a prayer-meeting each week, and to take such part in the regular or a special prayer-meeting as they may be required by their own conscience to do, shall be enrolled as *Active Members.* Concerning "*Chapter Members*" we shall make an announcement later.

PROGRAMME—SECOND MEETING.

1. Singing: Epworth Hymnal, No. 150. (Church Hymnal, No. 447.)
2. Scripture Reading by pastor or leader: Acts 2.
3. Prayer.
4. Singing: Epworth Hymnal, No. 214. (Church Hymnal, No. 593.)
5. Reading of *Statements Nos.* 1 and 2.
6. Reading of *Statement No.* 3, below.
7. Conversation or Addresses suggested by *Statement No.* 3.
8. Singing: Epworth Hymnal, No. 215. (Church Hymnal, No. 666.)
9. Scripture Text Quotation.
10. Announcements, § Prayer and Benediction.

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* Spend a few minutes in quoting Scripture texts which bear upon personal religious life. Compel none to quote, but urge all to do so. Such quoting of texts will be a personal contribution to the religious value of the meeting and will accustom young people to hear their voices in the service of the Church.

† The "Initial Grade" consists of seventeen small tracts which may be read in a short time. They cost but little, and two or three persons by clubbing together may still further reduce the expense. A local League might purchase eight, ten, or more sets and loan them out to members. Nineteen chapters of the New Testament must also be read.

‡ The "Second Grade" is a little in advance of the "Initial" in quantity of matter and in cost. But it is also easy to read and is inexpensive.

§ In connection with the "Announcements" of next meeting there should be emphasis placed upon attendance at the regular services of the church, preaching, prayer-meeting and Sunday-school. The Scripture passages and tracts to be read during the coming week should be plainly stated. We recommend as follows for the first week: Matt. 2, 3, 4, *Our Own Church Series, No. 8*, "Earnest Christians."

STATEMENT NO. 3.

The fourfold objects of the Club at Oxford may be compassed through the League and co-ordinate institutions:

1. The more devout study of the Holy Scriptures may be promoted through the Sunday-school, the Bible class, and special Scripture reading classes conducted under the auspices of the League.

2. The promotion of personal piety may be secured through the Church prayer-meeting, the class-meeting, and through committees and conferences of the League designed to increase personal interest and faith in a more intelligently earnest religious life, and in the institutions of the Church designed to advance it.

3. The awakening and direction of the intellectual and literary activities of the Church, as a means of neutralizing temptation to indolence and frivolity, of increasing personal power for good, and of creating a true social ideal and a useful social life, may be advanced by the League through the Quarterly Conference Committee on Education, through the Church Lyceum, through "Chautauqua Literary and Scientific" local circles, through the "Spare-Minute" courses, and in whatsoever other way the officers of the League may deem wise and practical.

4. The development of practical benevolence, and of a true social life, may be furthered by the League through the appointed committees of the Quarterly Conference, through social and other unions already established, and through committees on visitation, on social entertainment, on evangelistic service, etc.

PROGRAMME—THIRD MEETING.

1. Singing: Epworth Hymnal, No. 94. (Church Hymnal, No. 316.)
2. Scripture Reading and Prayer: Acts 3.
3. Singing: Epworth Hymnal, No. 89. (Church Hymnal, No. 297.)
4. Reading of "Constitution for an Oxford League."*
5. Reference of "Constitution" to a Special Committee (of which the pastor should be chairman).
6. Singing:† Epworth Hymnal, No. 156. (Church Hymnal, No. 171.)
7. Review of Tract No. 8, *Our Own Church Series*, on "Earnest Christians." (Let this review be in the form of an address, an essay or a conversation.)
8. Scripture Text Quotation.
9. Prayer. (All should be encouraged to take part. Brief prayer by as many as possible should occupy ten or fifteen minutes, with singing of single verses from good hymns.)
10. Announcements: 1) The next Meeting of the League; 2) The public service, the Sunday-school and the church prayer-meeting; 3) Scripture and tracts for the week's reading: Matt. 5, 6, and 7, *Our Own Church*

* Copies of "Constitution" may be had for the asking. Apply to J. H. Vincent, 805 Broadway, New York. The "Constitution" may be modified by local Leagues.

† *Repeatedly urge* all members to bring with them to every Oxford League meeting a copy of the Epworth Hymnal (or Church Hymnal) and a copy of the Holy Bible.

Series, No. 1, "The Holy Catholic Church;" No. 2, "The Antiquity of Methodism."

11. Benediction.

PROGRAMME—FOURTH MEETING.

1. Singing: Epworth Hymnal, No. 133. (Church Hymnal, No. 679.)
2. Scripture Reading and Prayer: Acts 4.
3. Singing: Epworth Hymnal, No. 86. (Church Hymnal, No. 284.)
4. Reading of *Statement No.* 4,* below.
5. Review of Tracts: *Our Own Church Series*, Nos. 1 and 2.
6. Scripture Text Quotation.
7. Report of Committee on Constitution.
8. Singing: Epworth Hymnal, No. 98. (Church Hymnal, No. 321.)
9. Announcements: Week's Reading, Matt. 25, 26; Tracts: *Our Own Church Series*, No. 6, "The Classmates' Meeting;" No. 3, "That Episcopal Church."
10. Prayer and Benediction.

STATEMENT NO. 4.

THE TEN DOCTRINES OF GRACE.

I. I believe that all men are sinners.

II. I believe that God the Father loves all men and hates all sin.

III. I believe that Jesus Christ died for all men to make possible their salvation from sin and to make sure the salvation of all who believe in him.

IV. I believe that the Holy Spirit is given to all men to enlighten, and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. [This is justification.]

VI. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.]

VII. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. [This is adoption.]

VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.]

IX. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.]

X. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. [This is the true final perseverance.]

PROGRAMME—FIFTH MEETING.

1. Singing: Epworth Hymnal, No. 234.
2. Scripture Reading and Prayer: Acts V.

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* All Methodist Episcopal people are urged to commit to memory *Statement No. 4*, "The Ten Points of Doctrine."

3. Recital in concert of "The Ten Doctrines of Grace." (See *Statement No.* 4.)
4. Reading of *Statement No.* 5, below.
5. Review of Tracts: *Our Own Church Series,* No. 6 and No. 3.
6. Conversation or Essays on "Personal Religion—How to Promote it."
7. Scripture Text Quotation.
8. Singing: Epworth Hymnal, No. 201. (Church Hymnal, No. 636.)
9. Announcements: Week's Reading: Matt. 27; *Our Own Church Series,* No. 4, "The Church and the World;" No. 5, "Broad and Narrow."
10. Prayer and Benediction.

STATEMENT NO. 5.

There are many points of difference between a Christian and a worldling. By the Christian we mean one who believes in and tries to be like Jesus Christ. By the worldling we mean one who, whatever he may believe in an intellectual way, wants to be like those who follow the ends of this world—pleasure, gain and glory of an earthly sort. The principal difference between the two is found in this: that the Christian lives for the good of others as well as for his own good, while the worldling lives for himself with no reference to the well-being of others. The one denies himself to help others. The other does not deny himself at all, unless he may sacrifice one personal benefit in order that he may gain some other benefit, but it is for himself that he does it.

The Christian serves others for Christ's sake—that is, he does it in imitation of Christ, in the stead of Christ, and through the grateful love he has for Christ. He helps, not to be helped in return, but for the love of Christ that is in him. He helps even those who hate and seek to hurt him. He thinks that such help may bring them to a better mind; even to the loving mind which he himself possesses—the mind which was in Christ. He has an ideal society in his thought for which he lives; and he tries to show on a small scale (and he wants the whole Church to make that scale as large as possible) what the world would be if every body lived for the helping of every body else, and that in the name of Jesus Christ. He asks concerning every thing which he would like to do, "Will this help or hinder other people in being and doing according to God's law?" He refrains from every thing which may do more harm than good to his fellow men. Is our reader, judged by this standard, a real Christian?

Profession does not avail much. One may *say,* "Lord, Lord," and yet not do the things which his Lord commands. Observance of outward rites and ceremonies is of little value. One may "pay tithe of mint, anise and cummin," go to the communion, attend the Church, keep the feast-days, and do many other things which are useful in their place, (but which may be as lamps without oil) and yet he may be no Christian. Creeds do not make Christians. Opinions held by the intellect may never reach the heart, in which are the issues of life. Accuracy of doctrinal view—ortho-

doxy, as it is called—does not constitute a man a Christian. Denominational devotion is often found where there seems to be no spark of Christian life. In a most acrimonious and unloving and anti-Christian spirit a man may contend for the "cause of Christ" as represented by his particular branch of the Church; and he may do it manifestly for "his particular branch" and not for Christ or the true Church, in the large and catholic sense of that term. Let us remember that he only is a true Christian who is like Christ in spirit and conduct. Is our reader, judged by this standard, a real Christian?

PROGRAMME—SIXTH MEETING.

1. Singing.
2. Scripture Reading and Prayer: Acts 6.
3. Review of Tracts: *Our Own Church Series*, Nos. 4 and 5.
4. Conversation on "How we may Help our Pastor."
5. Appointment of Committees (of two each) to meet the several committees of the Quarterly Conference (Missions, Sunday-School Union, Tracts, Education, etc.,) to inquire as follows: "What can the members of the Oxford League do to aid in carrying out your work?"
6. Scripture Text Quotations, Personal Experience and Prayer.
7. Announcements; Week's Reading: Matt. 28; *Our Own Church Series*, No. 7, "Our Settled Itinerancy;" No. 9, "True Church Loyalty."
8. Benediction.

PROGRAMME—SEVENTH MEETING.

1. Singing.
2. Scripture Reading and Prayer: Acts 7.
3. Review of Tracts: *Our Own Church Series*, Nos. 7 and 9.
4. Report of Committees appointed to consult Quarterly Conference Committees.
5. Paper on "Plans of Work for the coming Session by which we may help our Pastor and his Committees."
6. Scripture Text Quotation.
7. Singing.
8. Announcements; Week's Reading: Acts 8; *Outlines of Methodism*, by James McGee.
9. Prayer and Benediction.

PROGRAMME—EIGHTH MEETING.

1. Singing.
2. Scripture Reading and Prayer: Psa. 1.
3. Conversation on "Outlines of Methodism."
4. Reading of *Statement No.* 6, below.
5. Scripture Text Quotation and Prayer.
6. Announcements; Week's Reading: Acts 1 and 2; *Oxford League Series*, No. 1, "Ancestry of the Wesley Family;" No. 2, "The Oxford Methodist Brotherhood."
7. Prayer and Benediction.

STATEMENT NO. 6.

True Christianity does not oppose or discourage true culture. On the contrary, it commends culture. Of course it brings every thing to the one test: will it help the neighbor? Studies that can do no good, or studies pursued solely for self-interest, cannot receive the sanction of the loftiest Christian standards. But all knowledge that has real help in it should be sought and treasured up. The powers of mind which are strengthened by study should be disciplined for the one purpose—to render their owner more useful. This strict law does not put a damper upon intellectual activity. Indeed, it intensifies mental power. It tends to the wise balancing of the faculties and imparts a pleasure to their exercise which is impossible to selfish ambition. Love helps the intellect. Love promotes culture. Love sets knowledge at work doing good. Christians ought to be the most cultivated and the most refined and the most delightful people in the world. This is the idea of the Oxford League. It would get every life pitched to the right key, and then it would make life a song full of joy and of good cheer to others. It would take a young man out into the vast temple of Nature and Life, and then say to him: "Be a man. Be brave. Be strong. Be self-possessed and self-poised. Lift up thy face and look into the face of God as revealed in the Word incarnate and in the word written. Give thyself to Him forever. Make a surrender in the sight of the stars and as in the presence of angels." Speak it out in words: "I give myself, O God, to thee, in the name of thy Son, through the leading and enlightening of thy Holy Spirit. I give Thee my body in all of its parts and functions; my intellect, with its varied faculties; my powers executive, by which I speak and act; my time, my friendship, my heart, with its power to love; my will, with its energies of resolve and self-direction. And I ask thee to take possession of my whole being now, henceforth and forever. Help me as I strive to be at my very best on all sides of my being, that I may be a wise man, a true man, a self-governed man, a magnanimous man, a truly refined man and in every way a useful man."

PROGRAMME—NINTH MEETING.

1. Singing.
2. Scripture Reading and Prayer: Psa. 23.
3. Recital of *Statement No.* 4, "The Ten Doctrines of Grace."
4. Reading of *Statement No.* 7, below.
5. Conversation on Oxford League Tracts, Nos. 1 and 2.
6. Essay on "Our Own Church in this place—How to build it up and make it more useful in bringing people to higher standards of Christian living."
7. Scripture Text Quotation.
8. Announcements; Next Week's Reading: Acts 3 and 4; *Oxford League Series*, No. 3, "The Birthplace of Methodism;" No. 4, "Methodist Converts in High Places."
9. Prayer and Benediction.

STATEMENT NO. 7.

The Oxford League would take the young girl who desires to lead a true and useful life and bid her make a full consecration of herself to God and to the service of the world in the name of Jesus Christ; to be all that she has power to be; to do all that she is called to do; to suffer with patience when in the order of the Divine Providence she is required to suffer; to strive after a noble, gentle, cultivated, heroic and useful type of womanhood; to help others by her example, by her words and by her unconscious influence, and to realize that beautiful ideal of a "true woman—strong and pure and patient."

A girl may be "poor," but she may be "rich in good works." She may be "plain looking," but she may be beautiful with the light of holiness." She may be of "humble parentage," but she may be "the child of a King." The true woman is the woman whose heart is full of love, whose life is full of service, whose patience and diligence and self-sacrifice make others say of her, "She puts one in mind of Jesus Christ." She seeks education, respects herself, earns her own living, gives help to those who most need, and tries to illustrate the power of the Gospel. O for a church full of such women!

The Oxford League says to young Methodist Episcopal people: Be Christians. Be Christian workers. Be students. Be scholars. Be cultivated and refined men and women. Be interpreters by illustration of the terms "ladies" and "gentlemen." Take the legitimate things of this world and appropriate them in subordination to the law of entire consecration to Christ as the great friend and helper of humanity.

PROGRAMME—TENTH MEETING.

1. Singing.
2. Scripture Reading and Prayer; Psa. 150.
3. Review of *Oxford League Series*, Nos. 3 and 4.
4. Scripture Text Quotation and Prayer.
5. Singing.
6. Announcements: 1) Next Week's Reading: Acts 5; *Oxford League Series*, No. 5, "The Literary Work of the Wesleys;" No. 6, "Place of Education in English Methodism;" No. 7, "Place of Education in American Methodism." 2) Second Grade Course of Reading (see *Statement No.* 8, below).
7. Prayer and Benediction.

STATEMENT NO. 8.

Persons who have completed the "Initial" Course of Reading in the "Oxford League" may begin the "Second Grade," which embraces:

1.) The following chapters from the New Testament: John 1, 14, 15, 16, 21; Paul's Epistle to the Ephesians.

2.) *Heroic Methodists* By Dr. Daniel Wise. Price, $1.

3.) The following tracts (price for the set, 13 cts.):

Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church. By Dr. Hawley. Revised Series, No. 82. 44 pages.

The Apostolical Succession. By Rev. G. A. Jacob, D.D., of the Church of England. New Series, No. 173. 20 pages.

Wesley's Relations to the Methodist Episcopal Church. By Dr. R. M. Hatfield. New Series, No. 38. 36 pages.

The Protestant Religion no Novelty. Revised Series, No. 70. 8 pages.

Rome and the Popes. By Mrs. Mary Stevens Robinson. New Series, No. 156. 16 pages.

Can I Play Cards? By A. B. G. New Series, No. 137. 24 pages.

The Higher Path. New Series, No. 17. 12 pages.

Sacred Song Series. Nos. 1–8. (4 pages each.)

4.) *The Young Disciples at the Lord's Table.* Price, 3 cents.

5.) *Loving Counsels to a Methodist Youth.* Price, 3 cents.

6.) *Wesley and Early Methodism.* By Mrs. Angela K. Davis. Price, paper, 20 cents; cloth, 30 cents.

We have now given in detail the exercises of an Oxford League, in connection with which the first or "initial" grade of reading may be completed. We have also announced the second grade, and in the *Statements* following we give additional items of information concerning this agency for increasing the intelligence and efficiency of our young Methodist Episcopal people.

These programmes are flexible. They may be modified by those in charge. They may be abandoned and other programmes substituted.

We are seeking to bring our youth to realize the necessity of personal holiness, of active service in the Church, and of more direct and devout Bible study.

We also seek to encourage more use of Scripture in our devotional services, and more singing of the good, rich and wise hymns of the Church.

We shall give the material out of which programmes may be constructed and plans by which the fourfold objects of the Oxford League may be realized.

TRACT SOCIETY.

FINLAND.

Our Tract Society is about to follow the lead of the Missionary Society and of the Sunday-School Union into this interesting field. The Rev. B. A. Carlson, who has charge of our mission in Finland, writes as follows from Helsingfors, August 22, 1887:

This mission is not very much more than three years old, and situated in a country under the Russian power; nevertheless, we have already eight preachers in the service of the mission and twelve stations have preaching regularly. Of members in full connection and on trial we have 319, and there are ten Sunday-schools with 60 children, and also an orphan home. A society of more than twenty young men is formed at Helsingfors, working for temperance and morality, in holding prayer-meetings, and printing and spreading tracts in the Swedish, Finnish and Russian languages. Besides, we publish a monthly paper called *Nya Budbraren*—(The New Messenger), of which one thousand copies are issued every month. For this purpose we need some help.

The Board, at the September meeting, directed a grant of $50 to be sent to Brother Carlson to help in the beginning of this work.

ITALY.

The Rev. L. M. Vernon, D.D., writing from Rome, June 18, 1887, sends a financial statement of the expenditure of the grant made by the Board last year for the publication of tracts and small volumes. From this it appears that over 10,000 of these were circulated during the year 1886. Some were published directly by the mission, and others, for economical reasons, were bought of other publishers. From Dr. Vernon's letter we make the following extract:

The first three items noted are matters published by ourselves. The 1,200 pamphlets constitute an edition of a small work by one of our ministers, Brother Wigley, on the first article of the Italian constitution, which recognizes the Roman Catholic as the religion of the State. The pamphlet was produced in connection with a movement for the abolition of

that article, was opportune and good, and well fitted to open the way for our access to the patriotic and to those who find it difficult to be good Catholics and at the same time good subjects of the king.

The Light (*La Luce*) was not published by us, but written by an ex-priest, who was many years in the army service and a member of our Church. We took 200 copies of it at 50 per cent. discount. It is thoroughly evangelical and popular in style, and is written by a "veteran" specially for "veterans" and others with equal interest in the spiritual resurrection of their country after having given the strength of their prime to its political redemption. The little volume has done admirable service.

The pope's decree, some months ago, renewing all the privileges of the Jesuits and confirming them, raised a tide of reaction and protest against them. Dr. Gay prepared a series of articles on "The Morals of the Jesuits," for the leading daily of Florence, *La Fieramosca*, by request of its editor. They took finely. Then he revised these articles and we published them in tract form, an edition of 3,000 copies. Very soon thereafter, Dr. Gay delivered a series of evening discourses on the "Privileges of the Jesuits," and the substance of these was published in a neat pamphlet by the most popular people's publisher in Rome. Ten thousand copies were published, and scattered every-where. We simply bought 200 copies for our own immediate use, well content to have served thus to get so large an edition thrown down the ordinary channels of sale and reading. Dr. Gay is a popular writer, and all his work has a decidedly practical and direct character.

We have published 5,000 copies of our Catechism, No. 2. This will be of great value to us, and it seemed best to publish as many as 5,000 at once. I trust you will be pleased with it. The form and general style are well adapted to the elements among which we work. The translation is exceedingly well done. I read the proofs myself, as I have done for all our publications, for accuracy and security in all regards. This kind of invisible, yet in my view essential, work consumes much of my time.

The hymn-books were for our churches. There is a book called *Inni e Cantici*, published as an undenominational book. It is used more or less by all the churches. The Wesleyans have prepared one of their own, or rather Mr. Jones, of that Church, has. Possibly by and by we may, together with them, prepare a Methodist hymn-book. But you will know that is not easy; it will require time—more time, labor, much labor, and no little expense.

The pamphlets, tracts and volumes last noted in my itemized report have been used in rather special and judicious distribution in connection with our congregations and evangelization. We can often send a pamphlet or little volume where a sermon or the minister cannot reach. It serves to clinch an awakening interest, to overthrow prejudice, or to dislodge objections and to prepare the way for other instrumentalities.

You will observe that only a very small part of this expenditure is for the

small tracts, usually distributed in immense numbers. The reason is this: An English lady here, by the name of Emery, has for several years devoted large sums and much care to the publication of such tracts in large numbers. She grants us, gratis, all we wish of these for faithful, judicious use. When we need these we draw upon her heavily. Her publications are good.

I have a translation of a tract published in India by my old college friend, Rev. S. P. Jacobs, and which is said to have been very useful there. We may try it here. We are on the look-out for something special. Meanwhile, I think you will approve our using largely this material put at our disposal, and our using what you kindly grant us in publishing such other special and occasional matter, in good part, as is necessary to us, and in purchasing such other small publications as may meet special needs.

UTAH.

Last year the Board made an appropriation for purchasing copies of the *Utah Christian Advocate*, to be sent gratuitously to Mormon families who would not otherwise have seen the paper. A series of articles on the various aspects of the Mormon question was published in the *Advocate*, and thus the truth was sent into the very center of the Mormon camp. The Rev. S. J. Carroll, who until recently was the editor of the paper, has sent a report, from which it appears that the paper was sent to the places following and in the quantities mentioned:

Logan, 200; Beaver, 60; Tooele, 252; Ogden, 248; Provo, 365; Mt. Pleasant, 175; Spanish Fork, 116; Richfield, 81; Ephraim, 110; Box Elder, 70; Murray, 39; Park City, 15; Heber, 35; Santaquin, 50; Grantsville, 48; St. John's, 18; Alpine City, 3; Hyrum, 30; Midway, 48; Virgin City, 6; Wanship, 6; Lake Point, 6; Deweyville, 24; American Fork, 104; Erda, 42; Goshen, 12; Ophir, 42; Sandy, 18; Morgan, 6; Payson, 9; West Jordan, 9; Salt Lake City, 5,080; Mormon officials all over the Territory, 460; miscellaneous, 40; Oxford, (Idaho), 78. Total number, 7,945.

FROM THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., agent for the West and Northwest, presented his quarterly report to the September meeting, from which we make the following extract:

The opportunities for field work during the present quarter have been quite limited. Few District Conferences have been held within my reach, and the camp-meetings, which are generally held in July or August, have not afforded any large opportunities for the presentation of our work. I

have, however, seized every occasion which has offered, and have done what I could to stimulate intelligent and devoted co-operation in the work of tract distribution. On the 1st day of June, I addressed the Cedar Rapids District (Upper Iowa Conference) Ministerial Association at Marion, Iowa; in July, I spent two days at the Streator District (Central Illinois) Conference; and in August, one day at the Sheldon District (North-west Iowa) Conference at Ruthven, Iowa. I also visited the camp-meetings on the Muscatine District (Iowa Conference), and the Rock Island District (Central Illinois Conference), and spoke twice at each.

I have also visited several churches, preaching or lecturing, and presenting various phases of the work undertaken by the Tract Society.

I have delivered thirty-six sermons or addresses, have traveled 4,855 miles, at an expense to the societies which I represent of less than $30; have conducted a large correspondence; have attended three district meetings and two camp-meetings; have visited six churches, and have projected much work which could not be reached until after the Fall Conferences. The quarter has been a busy, burdened season, excessively hot, in which I have known but little respite from active labor. I have done what I could; the results are with Him who "is not unrighteous to forget [our] work and labor of love."

ECHOES FROM THE FIELD.

We often receive, though not so often as we wish, letters from pastors, and others who receive grants of tracts, giving incidents of interest connected with their distribution. From these letters we make a few quotations which will show our readers some of the varying phases of tract work.

A pastor in Kansas writes:

Your grant of tracts is just received. Many thanks. Doubtless they will pave the way to, if not actually prove the means of, directing some one to eternal life. I selected three and handed them to a poor boy ten years old, who has a broken arm. I am glad of the small ones for the children.

A German pastor in Illinois, who is faithful in distributing tracts among his own countrymen, found a large number of Poles in his neighborhood, and on application received a grant of Polish tracts. He acknowledged their receipt as follows:

The receipt of those Polish tracts made us smile. That is just what we wished for. There are hundreds of poor Polish people here with no one to look after them. While we have plenty to do among our Germans I am thankful for the opportunity of scattering these as seeds by the wayside, trusting that the Lord will prosper the work in his time and manner.

Since September we have scattered and carried from house to house over 2,000 German tracts, and from that direct cause have filled the church, gained several converts and received ten into the church, for all of which we thank God. Our territory is widening. Accept our hearty thanks for your efforts in our behalf. Any other tracts, etc., will be gratefully received and gladly made use of.

A presiding elder in Tennessee wrote last spring asking for grants of tracts for his preachers. The proper blanks were sent, and as fast as they were returned to the office the tracts were forwarded to the preachers. The presiding elder, as soon as he heard reports from his preachers concerning the distribution of the tracts, wrote to us as follows:

On my large district there are hundreds who have little or no religious literature, many of whom are hungry for reading. It will increase the taste and hunger both, and these tracts will lead to something higher—papers, Sunday-school literature, and to books of the general catalogue. One brother tells me that a sick woman has been converted through the influence of one of these tracts, and then her husband was converted. This same brother tells me the young people are taking hold of the tracts with interest. Another brother told me in handing some out the people seemed surprised, and said, "Why, we have never had any given us before." They were greatly pleased yet astonished.

In the city of New Orleans there has been laboring for several years as city missionary an earnest, self-denying, faithful woman, who has visited the slums and the poor-houses and the prisons, talking with the wretched and the vile and seeking to make them better. Several times have we sent her grants of tracts, all of which she has faithfully distributed. Last March she wrote as follows:

Some months ago you sent me a nice lot of tracts. I cannot tell you how very good and useful these have been to me in my work. I don't want to be greedy, and ask you to deprive other Christian workers to supply me, but I am much in need of a few more if you can spare them. Last Sabbath I was in a company of men who were returning from a horse-race. They were very rough and profane, and some were drunk. But I got into the midst of them and told them how sorry I was for them and how I was praying for them that they might leave sinful pleasures and know the true and abiding pleasure there was in Christ and his salvation. Some of them took off their hats and whispered to others, "That's the woman who comes to prison." All listened attentively and thanked me for what I said to them. Then as I was leaving them how much I did want to put some good religious tracts into their hands, but I did not have

them. In my street meetings I do so much need tracts. I have to deny many hands reached out to me saying, "Please give me a tract." I am ashamed to ask for more when you did send me such a liberal supply, but if you could spare a few more I shall be very glad and grateful.

Such an appeal was not to be resisted, and accordingly another grant was sent. Their receipt was duly acknowledged in the following letter:

Yesterday I received six packages of good tracts from you. I thank you much for your very liberal donation of tracts to my work here. I now have a good supply, and am very glad and grateful. I wish you could see how eagerly many reach for and read them. On last Sabbath evening, at a street meeting I was holding, one poor ragged and bare-footed man came to me and begged to have a few tracts to take away with him on the ship; he said he wanted to give them to some of his friends. I gave him some, and he was delighted with them. I pray God's blessing upon these precious tracts and upon the donors of them.

We shall be glad at any time to hear from those engaged in tract distribution any incidents of interest that may come under their observation.

OUR SPECIAL AGENT FOR NEW YORK CITY.

The Rev. George H. Goodsell, the agent for New York city, presented his quarterly report at the meeting of the Board, September 14. From it we make the following extract:

The work has gone steadily forward during the summer months. While the summer season is not a favorable period for church work, it is the best for much of our outside work and affords a better opportunity for reaching certain classes. Open-air services have been held with good results. Work among sailors on naval and mercantile vessels has been prosecuted with success, as may be seen from the detailed reports appended to this paper. I have visited Blackwell's Island, Governor's Island, Bedloe's Island, and the Navy Yard. Our tracts have been well received, and have been accompanied by personal appeals to the men to give their hearts to God.

The work at Castle Carden is vigorously carried on under our supervision, and there is no place where our tract literature is more thoroughly appreciated than by the immigrants. At our State Street office we have been in weekly receipt of a fine assortment of beautiful flowers for distribution. They have been given to immigrant families where there were children, each bouquet accompanied by a tract; also to the sick, and in such counting-rooms and offices where we thought the most good could be accomplished. Tracts are most cordially welcomed when attended by

such beautiful gifts. Many thanks to the band of Christian young ladies, of Morristown, N. J., who sent them.

During the early part of the season our missionaries at Castle Garden were overtaxed in their efforts to reach the vast numbers brought to our shores. During July and August the number was not so great, thus giving our missionaries a better opportunity for close hand-to-hand work. Since the opening of our branch office at 27 State Street—one year ago—we have found employment for 98 men; have sent 17 boys to homes in the West, assisting them to their destination; have corresponded with persons in the country, and helped 23 families to obtain permanent employment. We have furnished over 300 meals to needy and worthy men, and have given 108 lodgings; have directed and counseled hundreds of worthy immigrants, many of whom were Wesleyans, whose cup of joy was full when they found in their new home Methodist ministers and missionaries to welcome and counsel them. Several have written to us that they have been happily converted since they arrived. We have received many letters from young men whom we have sent away, thanking us for the new start in life received through our aid. One young man is now attending a seminary in the western part of this State, preparing for the ministry. Funds for charitable purposes are very much needed. Who will respond?

I beg leave to present as a part of my report the following extracts from reports of church committees and tract distributors. A member of a tract committee reports:

"The Tract Committee is not doing all its members could wish, as our business cares prevent us from giving all the time and attention the cause demands. But as opportunity presents we have endeavored to improve it. We have distributed tracts at our Sunday evening services. The female portion of the committee has done some visiting, and by this means has distributed a large number of our tracts. We have been very ably assisted by our pastor, who has placed in the hands of our young converts and seekers good reading matter in the shape of tracts."

A pastor reports: "I have used tracts very extensively in my work, and with very good results. I have distributed over three thousand leaflets among my people, requesting them to read and give to others. Thus many have become sowers of the good seed."

A member of the Tract Committee in another church writes: "I have distributed 3,600 leaves since February 1, 1887. I love to do the work. I realize that the Lord has blessed me in speaking to the people and in pointing them to the Lamb of God that taketh away the sins of the world."

From still another church we have the following: "We have tracts distributed regularly in the Sunday-school and in the church classes and also in the mission reading-rooms, and temperance tracts in fire engine houses, and we are confident of much good being done. We hope to have our Tract Committee in better working order this year than last."

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

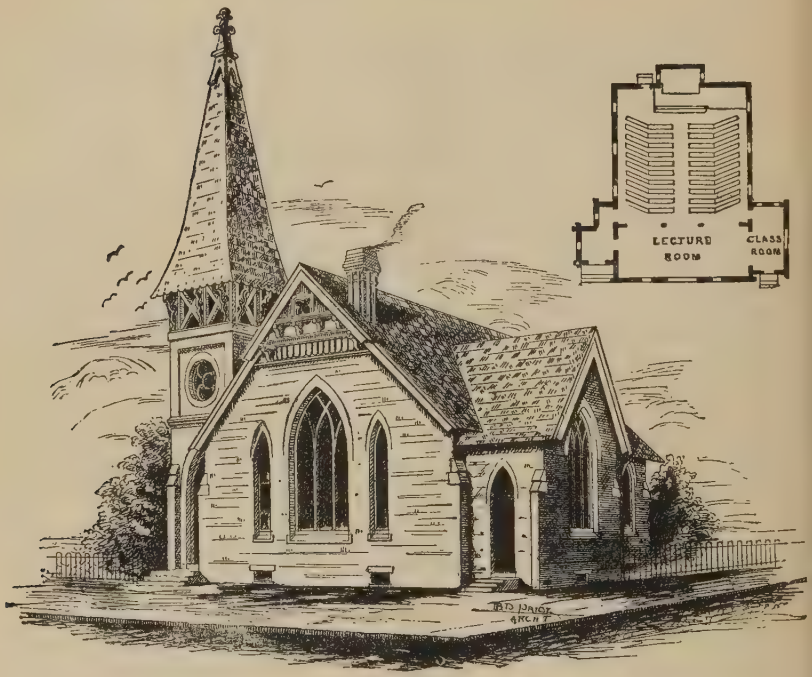
.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR MODEL CHURCHES.

This shows perspective and ground plan of church described in catalogue as No. 52.

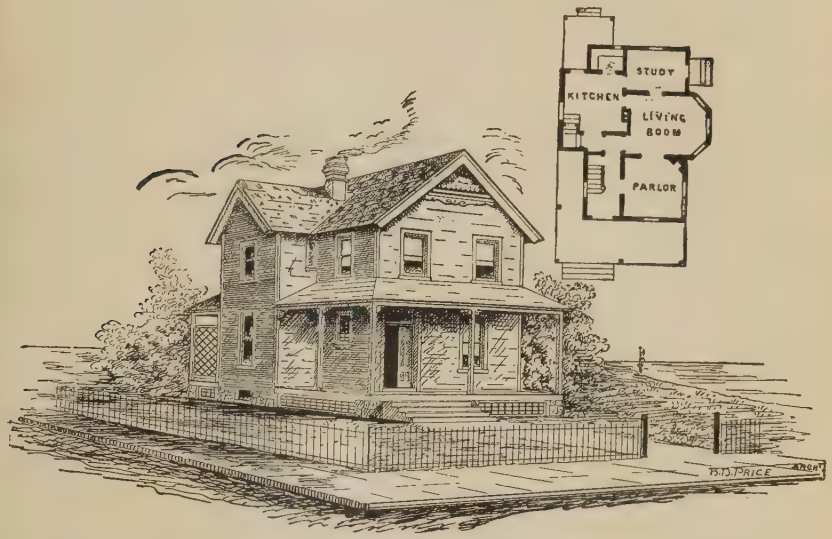
The body of the building is 38x55 feet. The tower is 11x11 feet, 70 feet high. The class-room is 10x20 feet.

The pulpit recess projects 5 feet, making the extreme dimensions 59 feet wide at the front and 60 feet in depth.

The walls are 16 feet. The ceiling is 25 feet high in the middle. The rafters are partly exposed and slightly ornamented. The ceiling is lined with wood.

The auditorium contains 210 full seats in the pews. The lecture-room is 15x38 feet; it will seat 120, and opens into the audience-room by folding doors, making all the space available.

The plans provide for building brick or frame. Price $20. Where material and labor are cheap the building will cost from $4,000 to $5,000, and will please any reasonable people. If this does not suit send for catalogue and select one that will.



OUR MODEL DWELLINGS.

HERE is one of modest pretensions, but quite convenient. See the ground plan showing the first floor. Price of plan, $5.

The body of this house is 20x34 feet.

The kitchen wing projects 5 feet. The bay window projects 4 feet. The front porch is 8 feet wide.

The posts are 18 feet. The first story is 9 feet in the clear, the second story is 8½ feet in the clear. There are no attic rooms.

The main stair-case runs from the first to the second story. The private stairs run from the cellar to the second floor.

The parlor is 12x12 feet. The living room is 12x16 feet. The study or children's play-room is 8x12 feet. The kitchen is 11x12 feet. The pantry is 4½x6 feet.

The second story contains four bed-rooms, bath-room, store-room and ample closets.

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It can be built, where material and labor are cheap, for $1,200. We have a good variety of plans for dwellings. If

you want a new house send for a catalogue and see descriptions of plans. Never think of building without one.

OUR ARCHITECTURAL DEPARTMENT is, for its field of service, the best in the world. The Wesleyans of Great Britain, and the Congregationalists, Presbyterians, Baptists, and perhaps a few others, publish illustrated designs, but none of them have as large a variety, and most of them, if not all, simply refer to the architect preparing the particular designs described. We have the department thoroughly organized, have a large accumulation of original drawings, which is constantly being enlarged and improved, and can furnish any plan described in the catalogue, with detailed drawings, specifications and forms of contract complete, at the very low price stated therein. Up to June 1 the total plans furnished from the beginning were, for churches, 2,775, and for dwellings, 90. During the three months following we furnished for churches 180 and for dwellings 6, making in all, to Sept. 1, 1887, 2,955 churches and 96 dwellings. It gives increasing satisfaction. For full information send for catalogue.

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850 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* stained glass in other churches.

Mobile, Alabama.
Globe, Arizona.
Pine Bluff, Arkansas.
Siloam Springs, "
Black Hawk California.
East Oakland, "
Florence, "
Grangerville, "
Los Angeles, "
Livermore, "
National City, "
Oakdale, "
Ornville, "
Pomona, "
San Francisco, "
Sonoma, "
South Pueblo, "
Fresno City, "
Redding, "
Ione, "
Crescent City, "
Willows, "
Golden, Colorado.
New Haven, Connecticut.
Tolland, "
Washington Depot, "
Brooking's, Dakota.
Grand Forks, "
Omaha, "
Mandan, "
Mount Vernon, "
Watertown, "
Ellendale, "
Park River, "
Wyoming, Delaware.
Wilmington, "
mogene, Illinois.
pava, "
uka, "
Medora, "
Minonk, "
Nashville, "
Peking, "
Hooperston, "
Kankakee, "
Hennepin, "
tica, "
Bloomfield, Indiana.
Galveston, "
reencastle, "
amestown, "
outh Bend, "
New Haven, "
heridan, "
Hartville, "
vansville, "
Pittchell, "
elmond, Iowa.
arson, "
orydon, "
learfield, "
lwood, "
idgeway, "
dney, "
ama City, "
es Moines, "
eokuk, "
issouri Valley, "
lla, "
ed Oak, "
an Horne, "
est Branch, "
gency City, "
bula, "
lgewood, "
olesburg, "
nden, Kansas.
rreka, "
ncordia, "
nction City, "
ville, Kentucky.
arpsburg, "
steep, Louisiana.
nden, Maine.
rtland, "
dison, "
vidsville, Maryland.
deraksburg, "
ck Hall, "
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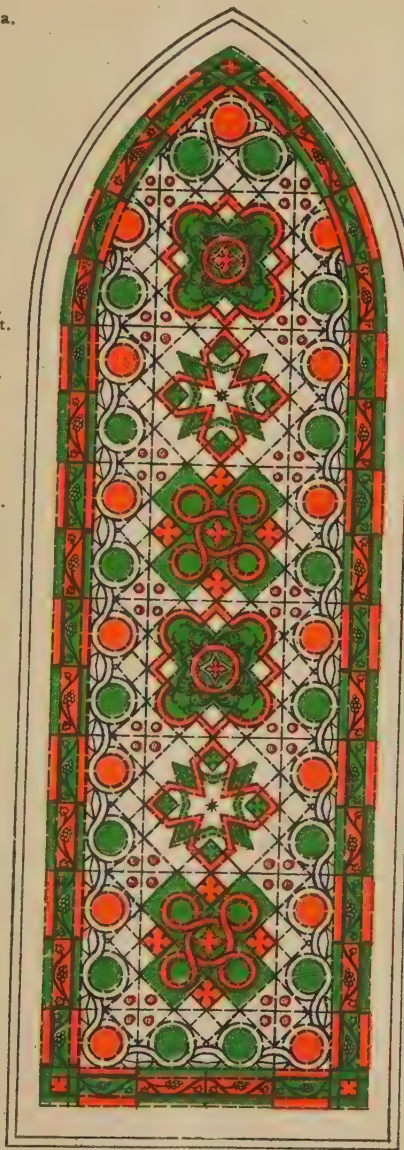

Havre de Grace, Maryland.
Ellicott City (Cath. Ch.) "
Miles City, Montana.
West Portpoint, Massachusetts.
Taunton, "
Otsego, Michigan.
Lake, "
Flushing, "
Petrosky, "
Allegan, "
Owasso, "
Fairgrove, "
East Saginaw (Cath.) "

Carrollton, Mississippi.
Appleton City, Missouri.
Hamilton Station, Minnesota.
Fullerton, Nebraska.
Blue Springs, "
Wahoo, "
Seward, "
Weeping Waters, "
Atlantic City, New Jersey.
Clayton, "
Carlstadt, "
New Brunswick (Cath.) "
Evans Centre, New York.
Mexico, "
Buffalo, "
Elmira, "
Long Island City, "
Fairfield, "
Mount Vernon, "
Livonia Station, "
Silver City, New Mexico.
Penna Blanca, "
Wilmington, North Carolina.
Morehead, "
Jefferson, Ohio.
Utica, "
Fultonham, "
Tremont City, "
West Toledo, "
Zanesville, "
Germantown, "
New Lyme Station. "
New Matamora, "
Pierpont, "
Mt. Sterling, "
Marietta, "
Ottawa, "
Cayahoga Falls, "
Lilly Chapple, "
Confluence, Pennsylvania.
Dauphin, "
Ennisville, "
Greenwood, "
Humboldt, "
Lambs Creek, "
Luzerne, "
Nesquehoming, "
New Milford, "
Sheakleyville, "
Spragueville, "
Woodbury, "
Slatington, "
Cooperstown, "
Youngsville, "
Providence, Rhode Island.
Florence, South Carolina.
Pelzer, "
Murfreesboro, Tennessee.
Nashville, "
Chatata, "
Union City, "
Mossy Creek, "
Austin, Texas.
Georgetown, "
Honey Grove, "
Jefferson, "
High Hill (Cath. Ch.) "
Gainesville, "
Fayetteville, "
Salt Lake City, Utah.
Manchester, Virginia.
Chelsia, "
Fairfax, "
Mount Sidney, "
Culpeper, "
Jonesville, "
North Ferrisburgh, "
Mt. Jackson, "
Martinsburg, West Virginia.
Ellenborough, "
Wheeling, "
Baraboo, Wisconsin.
Albany, "
Superior, "
Plover, "
Richland Centre, "
Colfax, Washington Terr.
Tacoma, "
Walla Walla, "

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1886.—SEVENTH YEAR.

Hundreds of churches, offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors.* A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks when directions have been carefully followed.* It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past few years a number of new churches costing from $5,000 to $15,000 have used it.

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[OVER.]

REPORT OF PROGRESS AND CONDITION SEPTEMBER 1, 1887.

AT THE BEGINNING of the present fiscal year, November 1, 1886, there was:

IN THE GENERAL FUND.

A balance of		$39,965 08
Our receipts for this fund to August 31, 1887—ten months —have been		91,197 04
Making available for donations to churches, etc.		$131,162 12
Our disbursements on account of this fund have been		113,328 53
Leaving balance in General Fund September 1, 1887		$17,833 59

IN THE LOAN FUND.

A balance of		$5,761 23
Our receipts for this fund have been:		
By additions to the fund	$41,904 97	
By loans returned	45,542 15	
		$87,447 12
Giving for loans to churches		$93,208 35
Our loans to churches for the period have been		91,200 00
Showing balance in Loan Fund September 1, 1887		$2,008 35

During these ten months we have aided by donations and loans 381 churches.

SEPTEMBER 1, 1887, we have remaining on file grants to 253 churches, payable on compliance with certain specified conditions required of each:

Donations of	$32,250 00	
Loans of	33,000 00	
		$65,250 00

We have also on file applications, not yet considered, from 111 churches, asking:

Donations of	$25,000 00	
Loans of	26,665 00	
		$51,665 00
Requiring to meet the present demand		$116,915 00
Or the balance in General Fund	$17,833 59	
Additional receipts for the General Fund of	39,416 41	
		$57,250 00
Also the balance in our Loan Fund	$2,008 35	
Additional receipts for the Loan Fund of	57,656 65	
		59,665 00
		$116,915 00

THE METHODIST EPISCOPAL CHURCH, SOUTH, has its work of Church Extension modeled very much like our own. On the back of a map similar to ours Dr. David Morton sends out an abstract of the report for the last fiscal year, ending March 31, 1887, and including this outline of its history:

The Board of Church Extension of the Methodist Episcopal Church, South, was created by the General Conference of the Church at its session in the city of Nashville, Tenn., in May, 1882.

It was formally organized in the city of Louisville, Ky., June 24, 1882, and was chartered by the Legislature of Kentucky at its next ensuing session.

Under its organic act forty-two auxiliary boards—one for each Annual Conference—have since been organized.

Every preacher in charge in the whole connection is required to take up a collection once a year in each congregation he serves, the proceeds of which collections are paid to the several Conference boards, and by them are divided into two equal parts, one of which is sent to the General Board at Louisville, and the other is retained by the Conference Board for use within its own bounds. The General Board is also authorized to increase its revenues "from special collections by the Corresponding Secretary and Bishops, and from gifts, devises and bequests."

The General Board is charged with the duty of raising and administering a Loan Fund, held separate from funds raised for general distribution, and used only in loans to churches on adequate security, to be returned and afterward reloaned to other churches, thus perpetuating indefinitely its work.

The report shows the total cash receipts for the year to have been,

On general account	$39,911 78
On Loan Fund	2,431 18
Total	$42,342 96

and 224 churches were added during the year. Texas leads the list with 28, Missouri and Georgia come next with 18 each; 28 are in Northern States and Territories, besides 7 in the Indian Territory—an indication of a healthful desire to get away from the sectionalism which the name implies. If Methodism cannot now be one let all forms of it push every part of the work of God into every open door in all parts of the world.

"NORTH AMERICA FOR CHRIST."

Is not this a good motto for a home mission society? American Baptists think so, and have inscribed it on their banners for many years. Among the methods employed to accomplish the end sought is the "Church Edifice" department of missionary work. Our frontier church plan is contagious, and the Baptists have caught it. The September number of their *Home Mission Monthly* says:

> We are happy to announce that through the blessing of God and the liberality of his servants we have succeeded in meeting the kind proposition of Mr. Rockefeller, and have thus secured the whole $12,000 for those chapels in the West. Just twenty-four donors contributed this $12,000 for the establishment of thirty light-houses for God and truth in the new settlements of our own land. At least thirty homeless churches and Sunday-schools provided with a house in which to assemble is a work not to be despised. Who can tell the influence the churches will exert on the future of our country, and on the eternal destiny of the many who will worship within their walls? The Master be praised for this much.
>
> But this does not half meet the demands of the fields. We ought to build at least thirty more chapels this fall. This we can do if we have $12,000 more. Is there not some brother or sister who will say, "I am willing to start this?" We believe that there are twenty-four others who could build another thirty chapels, or if not twenty-four then two hundred and forty. There is no more important work than helping new struggling churches to obtain houses of worship. The sons and daughters of the older States who, amid toil and privation, are laying the foundations of new States beyond the Mississippi, should not appeal to us in vain for help. To raise the money to secure thirty chapels in sixty days may look like doing things by wholesale, but we should remember this is an age of wholesale work. The evil one is spreading his influence by wholesale. The people of God cannot afford to go by ox team while Satan uses railroads and telegraph. We must be up and doing. We live in a wondrous age and we must do wondrous work for God. Shall we strike for $12,000 more? Who will make a proposition to give a certain amount on condition that we provide for thirty additional chapels by the 1st of January? Christmas will be all the sweeter if you help to shelter from the wintry blasts these homeless little churches, We will regard such a proposition from some Christian brother or sister as an indication of Providence to go forward for thirty more houses. They are certainly badly needed.

AMEN! Go on, Baptist brothers. Come on, Methodist brothers. "*North America for Christ!*" Down with the saloons; up with the churches, and our country will be Christ's.

The American Congregational Union is the Church Extension Society for Congregationalism. The Union publishes a *Church Building Quarterly*, now in the fifth volume, as its medium of communication with the churches and patrons of this work.

The June number contains the thirty-fourth annual report of the trustees of the Union, which shows that of 4,277 organized churches in the United States and Territories 3,727 have houses of worship and 1,562 contribute to the funds for church extension. The receipts for the last year are the largest ever reported—$120,597 84—except only for 1866–7, when they reached $123,216 06; but the number of contributing churches last year was greater than ever before.

The report also contains a table of annual receipts beginning with 1853–4. This is preceded with a statement showing the amounts previously contributed in the "Albany" and "Forefathers'" Funds, $74,010 49. The total contributions from the beginning to the close of the last fiscal year have been $1,520,918 52, and the total number of churches aided, 1,655.

The Union aids also in the erection of parsonages. The report states that, "On the 7th of May, 1882, friends in Newburyport, Mass., did themselves the honor and the Union the favor of sending to this treasury the first installment of the Parsonage Loan Fund. It was $20. The Union had then on its list two parsonages it had aided in building. It now has 105, besides 29 more we have voted to aid, which, when complete, will make our list of parsonages 134.

The total receipts into this fund during the year were $7,543 37, and during these five years they have been $50,320 42.

The Union especially commends this fund and urges considerations which apply equally to us all. "A frontier parish without a parsonage has to contend with one or more of the following difficulties: 1. There may be absolutely no house to rent for the coming missionary. 2. If there is one it is often utterly unfit for use. Or, 3. It is so high-priced that the missionary cannot afford to rent it. 4. If rented and suitable it may be sold or the rent raised at any time, and the mission-

ary and his family left houseless. The parsonage secures a permanent home at low rates, or as a part of the salary."

We also have aided a few parsonages, as the Union does, by loans, and desire to enlarge this part of our work.

Their present position and outlook into the future is very like our own:

On the threshold of our thirty-fifth year, looking gratefully back into the faces of those who have helped us do what has been done, and upward into the face of Him who has prompted every generous act, holding in our right hand THIRTY-EIGHT APPLICATIONS FOR AID, together asking for $26,800, and in our left hand 115 letters taken from our recent correspondence from individuals together asking aid in building for God to the amount of $103,500. These letters, with few exceptions, would have grown quickly into regular applications for aid had it not been for the replies we were obliged to return. We never say "No" to any reasonable applicant. Instead of that we send an exact statement of the condition of the treasury and the number of applications in hand. With scarce an exception these statements have been seen to be the most uncompromising kind of a negative to any immediate expectation of aid. Had this Society had the funds it has sorely needed at least 100 more churches might have been on our roll to-day. Not one dollar less than $200,000 will do the absolutely demanded work of the coming year.

CHURCH EXTENSION IN BALTIMORE CONFERENCE.—The *Baltimore Methodist* gives the following summary compiled from our Annual Reports:

The following figures show the status of Church Extension collections in the Baltimore Conference for some years, and the totals of collections, donations and loans to churches in the Baltimore Conference since the organization of the Church Extension Society:

Date.	Charges.	Charges Reporting.	Charges Not Reporting.	Amount.
1875	123	103	20	$1,944 03
1879	133	106	27	1,103 93
1883	142	128	14	1,514 35
1884	147	136	11	1,889 78
1885	150	137	13	1,970 74
1886	145	135	10	1,927 52
1887	144	140	4	3,068 00

Whole amount paid by the Baltimore Conference to the Church Extension Society since its organization, $42,202 75; whole amount donated by the Board of Church Extension since its organization to churches in the Baltimore Conference, $19,300 22. Loans, $5,650. Total, $24,950 22. Whole number of churches aided, 89.

The large increase of the last year is due mainly to the enlarged liberality of Madison Avenue and Grace churches, each having given a day to the cause. We look for a still larger increase from the plan of the Preachers' Meeting to have a uniform Church Extension Day, November 27.

IT CAN BE DONE.—So says Brother W. S. Titus in forwarding his collection August 22 from Verona, N. Y., N. N. Y. Conf. He says:

I inclose to order of James Long, Treasurer, our Church Extension collection, $18, and $1 additional to pay for the 50 Song Services I ordered. I am sure that all our preachers can get their full apportionment for this cause if they will read our MANUAL and Dr. Strong's book, *Our Country*, and preach with enthusiasm on this great subject, and then by private application to members not present fill up what may be lacking in the public subscription.

Let all try it, and see whether Brother Titus is mistaken in this opinion. Get the Song Service, and give the Sunday-school a chance too. The children will be the happier and the Church of the future the stronger for it.

SAMPLES OF THE FIELD.

GARDEN CITY DISTRICT, KANSAS CONFERENCE.—Rev. A. P. George, Presiding Elder, sends out a circular in which he gives a list of 24 churches in the district, 19 of which were aided by our Board, and all but one built by our plans.

17 Donations aggregated.....	$4,150
19 Loans "	7,300
Making in all.....	$11,450

He also names 8 places from which applications are pending, and 19 more where, if aid could be had, the churches could be built within the next year. This is a good representative district for that frontier country.

Among other things he urges these in the circular:

1. I desire July 31 to be Church Extension Day on Garden City District. There are many advantages in having a uniform day.

2. Take no other collection with this, as omnibus collections are un-Methodistic and invariably reduce the total simply because the facts cannot all be presented, and as the result means life or death to some church enterprise on this district throw your whole soul into it.

3. On circuits go the full round, continuing till every society is reached.

4. An excuse that "I am not posted" is a confession of criminal ignorance. The church papers are full, and the MANUAL (which any pastor can have by asking the publishers for it) is a magazine well stored.

5. Never ask the congregation, the official board, or any one else, if you can take a collection. That is your duty as a Methodist preacher. It is not your lookout if "they" don't like it.

6. Don't omit the collection at a small place, or a weak class, or where they are in debt; it is a duty you owe them.

7. The sacrifice of the people will be according to the example of the preachers. Show your faith, do your duty, stand by the colors, preach the sermon, present the facts, take the collection, forward the money and rejoice over the result.

BLAIR, NEBRASKA.—The brethren here have had a hard time and much discouragement in building and completing their church. We had the pleasure of helping them with a donation of $250, and a loan of $750, to build one of our model churches—No. 6 B—and some time ago rejoiced to see this notice of their dedication in the *Central Christian Advocate*:

The Presiding Elder held our third quarterly meeting May 7, 8. The occasion was one of great rejoicing. The recording steward said in love feast that he felt this to be the brightest day in the history of Blair charge, and a time indeed to say, Praise God for his goodness. Last September the membership was under a heavy cloud of discouragements, traceable to various causes, and felt that if the Conference sent them a pastor they could not promise him a support of more than $300. At present writing the cloud has disappeared. A debt of $700 and eighteen months' interest due has been all subscribed, to be paid in full July 1, Over $150 of old local debts have been paid. All the benevolent collections are taken and paid in full, meeting the million line on Missions. The pastor has been paid to date nearly $400, and will receive $600 and parsonage for the year, and altogether, for all purposes, instead of $300 Blair charge will raise about $1,800 this year. The spiritual condition is fair and growing better, but we can only report six conversions so far this year.

With a good church and a good pastor, and a few faithful members in such a place, God's blessing and success are sure.

BLUE SPRINGS, NEBRASKA, serves to illustrate the importance of wise provision against all forms of danger. In that north-western country probably the tornado destroys more buildings than fire, and insurance can be had against both. In 1883 we helped them to build a good church by our plan No. 5 B. C., with a gift of $250 and a loan of $1,000. Last spring—May 14—the pastor wrote to Dr. Fry, saying:

Yesterday afternoon, only a few moments after school had closed, a cyclone coming from the south-west visited our city, unroofing the high school building, blowing out the south wall, and twisting and breaking the other walls, until, it is feared, the building is almost a total wreck. Our church, a brick, was in the immediate path of the whirling current and is damaged; besides, the tower was carried into the street and is, of course, a complete wreck. The writer was looking in the direction of the church when the tower was twisted off. We think the bell is uninjured, only the mountings are broken. Fortunately our church is insured against cyclones. The janitor at the high school building was found, by Rev. Mr. Hollopeter and myself, caught in the ruins. He is badly injured, having a broken limb and some broken ribs. A young lady was at home alone, and on the return of her parents she was found in her room dead, having been struck by lightning. Many houses and buildings have been slightly damaged. To-day we will remove the rubbish about the church door, and if the walls are safe songs of praise will ascend to the Giver of every good and perfect gift, to-morrow being the Sabbath.

Of course the insurance will enable them to repair, and they can go forward without interruption, returning the loan, that the money which helped them may help others in turn.

NATIONAL CITY, CALIFORNIA, SOUTH CALIFORNIA CONFERENCE, received aid by donation of $250 to build a church by our plan No. 28, size 28x50. The pastor, Rev. W. F. Wenk, reports results as follows:

Our church has been completed and was dedicated by Bishop Fowler Sunday, July 31. The balance needed to pay for it—about $370—was raised in a few minutes, and enough more to place in the tower a six-hundred-pound bell. It is a most beautiful church, finished inside with pine wainscoting and redwood trimmings, casings and pews. Our Presiding Elder, Rev. W. F. Colburn, says he sees no blemish in it. The only adverse criticism I hear is that the tower and steeple are too low for the best effect. [The plan is adapted to a windy country.—ED.]

As a church we are very happy and much delighted with it. While we have done well for ourselves due credit is given the Board of Church Extension. The $250 donated not only helped to pay bills but encouraged

us all and gave the community to understand that the whole Methodist Episcopal Church was with us, and they helped as they would not have done without it. You may rest assured that when the claims of your Board are presented to this congregation there will be a cheerful and generous response. With your help another Society is housed and ready to join in the aggressive work of Methodism.

The building cost us a little less than $2,200. The contractor, Brother Padrick, took a direct personal interest in it, being as anxious as any that we should have a good church. With almost any other builder it would have cost us at least $2,500. With thanks for the aid received we all pray for the success of Church Extension.

The Great American Desert grows beautifully less and seems destined to disappear altogether from the map of our country. Emigration has pushed its way far into its eastern border, and has rolled backward many miles from the base of the Rocky Mountains, contracting its limits on the east and west and fringing both boundaries with fertile farms. Five or six railroads cut it into segments, along the lines of which farms and villages are scattered, and already it is claimed that the "bad lands" make the best wheat fields; the alkalies, which it has been thought would make the country uninhabitable forever, being upon the surface only, and an excellent fertilizer, enter into the cereal, leaving the water obtained at various depths pure and sweet. From the west, through irrigating ditches, the mountain streams have been carried far into the plains and distributed over thousands of acres of land which needed only water to make the best of farms. Now, in mid-summer, the South Platte is left dry, while the waters which used to flow over its sandy bed seek the sun through the green leaves of newly-planted trees, and the abundant vegetation which they nourish and glorify.

He who "tempers the wind to the shorn lamb" makes many wonderful adjustments to every variety of climate and condition, and by silent agencies works marvelous transformations. Dry as is the surface of those vast plains there is moisture below. And now a new grass resembling clover, called *alfalfa*, is being introduced. Its roots grow straight downward an incredible depth until they find moisture for nourishment, and the cattle prefer it to anything else and grow fat upon it. Having crossed the plains for the first time last

July we took a deep interest in every thing affecting the question of their settlement and the future of that vast region. While in Denver I clipped the following from a morning paper:

By listing the sales of alfalfa seeds by Durango merchants the present year we find that nearly four car-loads have been disposed of. This means 50,000 acres of this nourishing food in a single year. As each acre is safe for three tons it further means winter feed for 100,000 cattle, which, instead of starting in on new grass but skeletons, will give hundreds of car-loads of fatted cattle for the spring market. That the winter feeding of cattle is yearly more necessary is evident. The inroads upon public lands made continuous by settlers is surely driving the large herds out of existence. It will be far better for the country when each cattle-owner feeds through the winter months, not only as an act of humanity, but one of greatly increased profits to the owner.

All this conspires together to give promise that we shall be called upon to help build churches all through, as well as all around, the great American Desert. We must follow the people wherever they go.

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "The Freedmen's Aid Society of the Methodist Episcopal Church."

OFFICE: Methodist Book Concern, 190 West Fourth Street, Cincinnati, Ohio.

WORK: The mental and moral elevation of Freedmen and others in the South.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "The Freedmen's Aid Society of the Methodist Episcopal Church," a corporation under the laws of the State of Ohio, the sum of

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and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "The Freedmen's Aid Society of the Methodist Episcopal Church," a corporation under the laws of Ohio, the following land and premises, that is to say:

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to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes, without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, Etc.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

The Corresponding Secretary, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

Assistant Corresponding Secretary, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

Treasurer, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

Assistant Treasurer, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

WARREN HALL.

We thank God for the new boarding hall whose picture is on the preceding page. One half of its cost was contributed by the Rev. E. H. Gammon whose liberality is accomplishing such grand things for the education of ministers in the South. It is named in honor of Bishop Warren, who raised one half of the money for the erection of Gammon Hall, thus pleasantly uniting the names of these dear brethren in the two beautiful structures.

CLARK UNIVERSITY.

BY E. O. THAYER, A. M., PRESIDENT.

Clark University began operations in 1869 as a primary school. In 1880 it removed to its present commanding location and entered upon a period of rapid growth. Including the Gammon School of Theology, which sustains the same relation to Clark that Garrett does to the North-western, the property now consists of four hundred acres of land, three large brick halls worth thirty thousand dollars each, four residences for professors, eleven cottages and three work-shops.

A new Model Home is now in process of erection by the Woman's Home Missionary Society, also a large industrial building, to cost five thousand dollars, the gift of Mr. Stephen Ballard, of New York. This valuable property has been secured for the University by the special efforts of the friends and officers of the Freedmen's Aid Society.

The work done here is thorough and practical, the aim being to fit students for the circumstances that are likely to surround them through life. The Gammon School of Theology, with its able faculty and large endowment, which for the present will be devoted to the enlargement and improvement of the property, has already made itself felt on the surrounding Conferences. It has students from nearly every Southern State, and its eight graduates are filling useful and important positions. The College of Liberal Arts gives as thorough a course of study for the regular degrees as any college in the South. Only the best minds are encouraged to take this course. One of the graduates is president of a college, another is a professor, a young lady is principal of a seminary and four young men are taking advanced professional

studies at Boston and at Gammon School. The academic and normal courses fit students as teachers and for other fields of usefulness. All our living graduates but one are either teaching or are in the ministry. The English Department fits students for the higher courses; and in the present condition of the public schools is an absolute necessity, and really the most important part of our educational work, because the foundation. Two thirds of the best teachers in the public schools of the South get no higher than this department, and hence the importance of making it as efficient as possible.

The Industrial Department is carried on in connection with the literary work. The best students are as a rule the best mechanics. Two advantages are thus gained—self-help for needy students and respect for the dignity of labor. Our students do not graduate too proud to work when circumstances demand it.

An encouraging feature of this work is the steadily increasing interest in thorough education. Great sacrifices are being made by young people and by parents to secure the advantages of these schools. Nine tenths of our young preachers would come to school if they were allowed to do so and means were furnished. This fact, coupled with their desire to secure property and their wonderful success in these directions, proves the certainty of the speedy elevation of the American colored people. But those good people who are hinting about retrenchment in this work, and throwing the people on their own resources, must bear in mind that the work is only fairly begun; that the work of these colleges is just under good headway, that the laboring people of the South are desperately poor and wages are very low, and that we have hardly touched even indirectly the great masses of ignorance. The successes of the past twenty-five years are wonderful and encouraging, but the outlook for the future is terrible enough unless we mean to redouble our efforts, increasing our facilities for education tenfold during the next fifty years. To retrench now means to lose a large part of what we have gained and to leave millions in ignorance and superstition and vice. But the Methodist Episcopal Church in the South will be true to her great work of redeeming the poor and outcast of all races in the name of Christ.

SUGGESTIONS TO THE PASTOR.

BY REV. G. W. GRAY, D.D.

All benevolent action has a double result. It benefits the giver and receiver. Paul's opinion was that the giver received the greater blessing.

Two questions are in my mind: How can we get people to be benevolent? How guard the rights of the giver? Certainly the giver has rights that ought not to be ignored. God has so thoroughly protected him that when he perceives his rights trampled on he resents it by closing up every generous impulse. The attempt to enter the heart ruthlessly has, perhaps, barred more doors than any other one cause. Benevolence is under law, a mode of action founded in our human nature. To know that human nature and to understand what will stir it to act for others is not trickery, but wisdom.

To secure this benevolent action so as to benefit both giver and receiver, according to the Pauline measurement, is the difficult task of every one seeking to raise money for benevolent purposes. This is, perhaps, rendered more difficult by the success of illegitimate methods, just as speedy wealth by wrong means renders right but slow processes of industry less inviting.

The heart must be reached. All benevolent action is heart action. The more permanent or constant the action the better for the giver. We may excite the sympathies without sufficient intelligence to sustain them, and the reaction will be speedy and the advantage to the giver only momentary.

The object should constantly be to reach the heart by giving intelligence. Permit me to suggest certain lines:

Information as to the educational need of the South, growing out of its illiteracy, its poverty, its sparse population and its race prejudice, will arouse sympathy to the extent the audience is made to feel the need. The facts must reach the mind so that they will stir the heart. Where the treasure is there is the heart also. Find the heart and you will find the treasure. The above line of facts illustrated and enforced will find the heart of the masses.

Another line. This country demands an intelligent fran-

chise. The people constitute the royal family. It must be kept intelligent. The register books of Louisiana showed that in 1880 there were forty-seven per cent. of the voters, white and black, who could not write. The report of the secretary of state for the year 1886 showed there were fifty-two per cent. of the voters of Louisiana that could not write. Patriotism demands that we help educate the Southern people. The Church that sent more soldiers to the field and more prayers to heaven than any other should send more teachers into the same country to finish the work commenced so grandly.

Another line. The development of our Church in the South demands the education of the ignorant masses, whether white or black.

Our work is largely with the poor and ignorant classes. The conditions that surround our work there make it almost impossible to transfer ministers into the South. We must, there, as in every country, depend upon native workers. They know the methods of thought and are accustomed to the manner of living, etc., and can do the work to be done if they can be qualified. This qualification requires, first and foremost, better educational advantages than they have thus far had. Without these opportunities for better education our work must languish. To the extent that we believe our Church has a mission in the South we should press the cause that lies at the foundation of our success. Without schools in the South we must fail. Probably we ought.

Another line. The welfare of human beings, the humanitarian idea, demands our hearty and speedy co-operation. As we think that the illiterate masses of the South alone would make a city larger than any in the world, and in all that city with its million of homes, not a single altar where the Sermon on the Mount or even the Lord's Prayer could be read, we must see that we cannot be true to the love we bear to mankind and leave this mass of people untouched. It is a question of humanity, to say nothing of Christianity.

We will not enlarge. We have suggested these lines of thought, by which we may stir, through the intellect, the hearts of the people. This will give the substratum of a reg-

ular intelligent giving. Let the thought be, not simply information, but information that stirs the heart of the speaker and that comes to the people as a real need. Always use the chart in presenting this cause. We ought to have three dollars to one we now receive. Shall we not have it this coming year?

The Freedmen's Aid Society in the providence of God stands in the forefront of the most important educational movement the Church has undertaken since its organization. The success thus far has been most encouraging, but what has been done has only laid the foundation on which to build for the future. It is hoped that every pastor will present his cause to his people faithfully and secure an increased offering over any former year, and forward it to the treasury.

HELP OUR COLORED PREACHERS.

Dr. Thayer, of Clark University, writes: "We need not less than two thousand dollars every year at Clark University to assist our colored preachers in the education of their children. These noble men are doing their best to build up the Master's kingdom through hardships and poverty. Hundreds of the circuit riders travel two hundred miles every month, in all kinds of weather, minister to people who are extremely poor, and get from sixty to one hundred dollars a year as salary. It is a rare thing for our preachers, outside of the large towns, to receive over two hundred dollars in money. After feeding and clothing a large family and paying Conference expenses there is very little left for education. The Church owes to these preachers the means to educate their children. Our success in securing students depends largely on these men. Shall we urge them to labor to induce other people's children to go to college while their own must remain at home in ignorance?"

Fifty dollars a year, with what they can earn, will pay all expenses of some Methodist preacher's child. Send the money to Dr. Rust, Cincinnati, Ohio, with directions for its appropriation, and it will be credited in your Conference collection.

GEORGIA'S DISGRACE.

Atlanta, Georgia, has distinguished herself of late in the great battle with the rum power and has received from all parts

of the land the highest commendation. Her efforts to close the saloons and save her citizens from drunkenness and misery have inspired hope in multitudes of sad and almost despairing hearts. But Georgia now seriously contemplates an act which threatens to eclipse her glory and cover her with shame. The Legislature in session is discussing a bill which, if adopted, will make it an offense punishable with a fine of one thousand dollars and the chain-gang for a year for any teacher or trustee of any public or private school in the State to allow white pupils to attend colored schools, or colored pupils to attend white schools. What a contrast between Georgia's prohibitory action and this contemplated blow at the rights and interests of so many of her helpless citizens! We will not attempt to describe the atrocity of this bill. It insults the Creator by treating a brother with cruelty because God gave him a dark skin and allied him with another race. It is an outrage upon our common humanity and upon the spirit of the Republic, and will incur the displeasure of Heaven and of the good of earth. We trust the bill will not become a law. We beg our friends in the Empire State of the South to pause before plunging the old Commonwealth into such a depth of wrong and infamy. If this mischief shall be framed into a law it will stir up one of the bitterest discussions that has ever agitated the different sections of the country. Such a law cannot be enacted without the most terrific results. Those cherishing a love of truth and right are not all dead, and they will rush into this conflict and vindicate their principles in spite of fines, chain-gangs and prisons.

FOUR THOUSAND PULPITS!

The Methodist Episcopal Church has built more than four thousand new churches in the sixteen Southern States since the war. These houses of worship represent a membership of over four hundred thousand, about equally divided between the races. This membership represents a population of half a million among the whites and a million among the colored people. Beyond the border States the great masses of our people are poor and have never had the privileges of even the poorest public school.

Methodism always chooses her preachers from among the people she seeks to save. So, in organizing the work in the South, the large majority of the preachers were not qualified for their work. Many could not even read. The work of the Freedmen's Aid Society is to put intelligent and competent ministers into those four thousand pulpits. Twenty years of effort have either given those who could not read some education or put better men in their places. A large number have been fairly well educated, and some have received full college courses of training.

But how small the results compared with the work to be done! On the Freedmen's Aid Society rests almost wholly the responsibility of preparing ministers for those four thousand pulpits. No other society in the Church gives a dollar to this work, except the small amounts loaned to a few individual students by the Board of Education.

FREEDMEN'S AID SOCIETY SCHOOLS IN THE SOUTH.

In these institutions—twenty-four among the colored, and twelve among the white people—young men and women are trained in intelligence and righteousness.

During the past twenty years this Society has carried forward this great work. Many thousands of young men have been prepared for the ministry, or for teaching, or for the practice of medicine, or for honorable and successful careers in the industrial pursuits of life. Multitudes of young women have been trained to teach, or taught how to become industrious and intelligent housekeepers, and to be workers in the church and Sunday-school.

Those who have been helped are only a few as compared with the millions yet to be reached. The success already achieved but increases the responsibility of the Church to continue and enlarge this work. Twenty years have laid magnificent foundations in lands, buildings and results achieved. The call is from God to go forward. Every impulse of holy patriotism which inspired the army of liberty in suppressing the rebellion, every sentiment of Christian charity the love of Christ would suggest toward a vanquished but brave people, and every sen-

timent the purest philanthropy should awaken toward a race just out of slavery, unite in calling upon the American Church to stand by and prosecute this work.

The *Grand Army of Christian Educators* will aid in diffusing information throughout the Church, and help to increase the annual income of the Society by adding to the regular Church collections and by encouraging special donations.

GRAND ARMY OF CHRISTIAN EDUCATORS.

The Freedmen's Aid Society is enlisting a standing army of Christian Educators to help prosecute the war against ignorance, superstition and caste in America. The term of enlistment is five years, and may begin at any time. No distinctions are made in age, sex or race in the enlistment of soldiers. Any one intelligent enough to have sympathy for the poor and ignorant of America, and who may desire to help give them the blessings of Christian education, will be welcomed as soldiers in this army of peace.

The weapons in this warfare are intelligence, truth and righteousness.

The work to be done is to spread information among the people and to help put money into the treasury of the Freedmen's Aid Society for the maintenance of institutions of Christian learning in the Southern States.

In that section dwell millions of people, white and colored, who cannot read or write, and the prejudices of race resulting from generations of slavery are deep-seated and threatening in their possible consequences.

The army will be made up of two divisions or corps—the MEMORIAL CORPS, and the CADET CORPS. Any person may join either, and yet the general idea is that the former will be made up of adults and the latter of young people.

Any person pledging to pay $10 a year for five years will be enrolled in the *Memorial Corps*.

The *Cadet Corps* is organized into *companies*, with a captain, two lieutenants, four sergeants, and four corporals. In this corps every soldier pledges to pay *ten cents* a year for five years. Each company ought to number as nearly one hundred as pos-

sible. Still no definite number is fixed. No company ought to number many more than a hundred. Some churches could have two or more companies.

Each captain receives a handsome commission appointing him or her to office.

The *Certificates of Enlistment* are beautiful in design, and are printed in red, white and blue. One of the bishops, on seeing a certificate for the first time, wrote: "Three cheers for the red, white and blue!" One of these is given to every member of the army, and will contain the name and address of the person, the name of the corps, date of enlistment, etc.

It is very important that the great educational and racial problems to be solved in the South be properly kept before the Church and nation. This was never more important than to-day. Mistakes now would largely neutralize the effects of the victories of the past. Besides, the character and vastness of the work to be done must be continually explained and emphasized. The members of the Grand Army will form a nucleus in the community by which information can be given of the work. Occasional literary entertainments may be held by the Cadet Corps companies, where some feature of the work can be the chief topic.

It is to be carefully noted that the money given by the Grand Army is to supplement, and not take the place of, the regular annual collection for the Freedmen's Aid Society. All that is paid by every member of either corps will be credited to the local church, but the amount must be *added to* the regular church collection.

We appeal to pastors and friends to co-operate in this movement.

All questions relating directly to the organization and work of the Grand Army should be addressed to J. C. Hartzell, 190 West Fourth Street, Cincinnati, Ohio. Particulars as to organization and work will be promptly sent.

R. S. Rust, *Cor. Secretary.*
J. C. Hartzell, *Assistant.*

Cincinnati, O., *September* 1, 1887.

BOARD OF EDUCATION.

SPECIMEN ECHOES OF CHILDREN'S DAY OF 1887.

CALIFORNIA.

SAN FRANCISCO.

I send you herewith $15, being the sum realized for education in our mission. As we have but few children, nearly all being young men of the students' class, we could not hold a Children's Day, but devoted our services to Christian education. The sum is not large, but it was given gladly and gratefully, as the Educational Society has greatly aided some of the Japanese in former years, who are now doing most excellent service in the Church. M. C. HARRIS.

TULARE.

Inclosed find $13, amount of our Children's Day collection. We used both the programme and the supplement in full. We placed a fountain in the church, so we had water spraying during the entire service. The pan was filled with choice flowers, the altar decorated. The programme was excellent and our children and youth executed it to the delight and profit of the large congregation—200 at each gathering. The day was a success. C. P. WILSON.

POMONA.

Children's Day had not been observed in our church here before. The people were not aware of the object of the collection. In a short, clear address by Professor Weaver, of Baker University, Kansas, who was with us on this occasion, the object of Children's Day and the grand work that is being done was made known, and the audience heartily approved the work. Next year we will do better. S. A. THOMSON.

NEW YORK.

SARATOGA SPRINGS.

Children's Day was observed here. Preaching in the morning on the "Model Sunday-school." At night 1,500 were present at the interesting musical and literary exercises given by the school. The plate collection for the Children's Educational Fund amounted to $36.

S. V. LEACH.

TENNESSEE.

LAUREL GAP.

Children's Day was much enjoyed and I believe much good seed sown. Parents and children seemed happy. I am glad that one day in the year is given to the children. May the happiness and the collections increase.

T. S. WALKER.

MICHIGAN.

LAKEVIEW.

We had an enjoyable time. The church was finely decorated and our programme was excellent. I gave a short talk on the object of this day and for the first time many learned something of our Church Educational Fund. We love Children's Day. It is the most enthusiastic service of the whole year. If I am here another year we will do better yet.

WILLIAM JUDD.

OHIO.

VANLUE.

Inclosed find $12, which is the children's collection from the four appointments on this charge. Each society took hold with a vim that insures success. Children's Day has indeed come to the front on this charge, which is evinced by the lovely decorations and the crowds of anxious lookers-on. The programme was carried out with great success.

W. R. SHULTZ.

MONTANA.

HELENA.

Children's Day was a great and happy thought. There is no day nor service more popular. Collection, $10. R. E. SMITH.

WASHINGTON TERRITORY.

TACOMA.

Our Children's Day for 1887 was better than all its predecessors. We are in advance of last year in our collection. The church on Puget Sound hails with ever growing delight the coming of Children's Day.

T. J. MASSEY.

DAKOTA.

CUSTER CITY.

We observed Children's Day yesterday, using *Pathways of Truth*. The services were a grand success. The evening service was occupied by the children with credit to themselves and marked satisfaction to the audience, which filled every available part of the church. The services were to the glory of God and the edification and blessing of the people.

HENRY A. JAMES.

NORTH CAROLINA.

OCRACOKE.

Children's Day was observed on this charge for the first time. We followed the direction of the MANUAL, so far as was practicable, and the services were very interesting and profitable. J. R. CANNON.

SOUTH CAROLINA.

ASBURY.

Children's Day was observed by our church with more interest than ever before. We did our best and every one had a pleasant time, but we

hope for a still better time next year. In every way Children's Day grows better and better every year. ALFRED LEWIS.

REEVESVILLE.

Children's Day was duly celebrated on the third Sunday in June. We did well under the circumstances. Our people are alive to the cause of education. E. J. SNETTER.

PENNSYLVANIA.

ENON VALLEY.

Our Children's Day on the Petersburg Circuit this year was in some respects much better than last year. Our meetings at Petersburg and Enon were attended with more people than could be accommodated. We hear words like these: "A grand success!" "The best thing of the kind we have ever seen!" "Splendid!" "Excellent!" etc. Collections in advance of last year. Thus you see the day has not been forgotten, and it seems to have grown in favor with the people. F. R. PETERS.

WILLIAMSPORT.

We had a glorious time. Our services were appropriate, spirited and profitable. The congregations were large and enthusiastic and the collections increased from $25 to $33. Children's Day grows in favor with our people, old and young, and we all heartily unite in the prayer that God may bless the day and the efforts until "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."
R. H. GILBERT.

WEST VIRGINIA.

WILLIAMSTOWN.

We had a glorious day. The first on this charge. We scored a great victory, for the schools are better attended and more interesting ever since.
S. ELI JONES.

INDIANA.

NEWPORT.

Our Children's Day was perfection. An immense audience, splendid programme, not a halt, hesitancy, nor mistake by any one, from the babe that bowed to the father sexton who has superintended the school for twenty years. At the close of the exercises the classes were called one by one and marched past floral baskets suspended from evergreen ladders, and dropped in their offerings. Collection, $20; by far the largest ever collected here for this purpose. R. S. MARTIN.

TIPTON.

Children's Day was a grand success with us. The children were happy, the church was nicely decorated, and the exercises were excellent. We followed the plan given in the programme for Children's Day with some added exercises. The people take hold of this Children's Day idea with increasing interest as the years go by. With many prayers for you and your work, E. E. NEAL.

GREENVILLE.

Children's Day was observed here for the first time. We used the programme, interspersed with recitations and singing. The church was filled, and every one was delighted with the service. H. J. BARR.

KANSAS.

JUNCTION CITY.

This is a small, weak country charge, where every thing depends on the farmer. We send you $6. We wish it were more, but I assure you it is as large in the eyes of the Master as many a larger collection which you receive. I assure you from personal knowledge that it is *precious money*, the willing offering of poor children. May God bless it to the good of the struggling young men hungering for an education!

W. A. MCWRIGHT.

INDIA.

Children's Day was observed at Dhurrumtollah Street Methodist Episcopal Church last Sunday. The programme was prepared by the pastor and included responsive readings (appropriate for Easter) by classes and by the school, recitations and music. In the last exercise the Bengali and Hindustani Methodist Sunday-schools of the city took an interesting part. The church was beautifully decorated. Mottoes and designs setting forth the great event of the resurrection of Christ were both beautiful and impressive, while the array of flowers and plants assured us of the luxuriance of tropical vegetation. The collection for the cause of education taken on the occasion amounted to 182 rupees.

ALLAHABAD.

It was a glad day. The church was charmingly decorated, the speeches were happy and refreshing, the music was really inspiring, and every body appeared to be "in the spirit" on the Lord's day.

The regular morning service and the Sunday-school were merged into one. It was an inspiration.

The following scheme was used in order to secure a good collection: On the Sunday preceding Children's Day I asked all the children to bring with them *as many annas as they were years old as a thank-offering on Children's Day*. The idea was so novel that it secured and held their attention, and the result was 20 rupees from the children only.

F. D. NEWHOUSE.

POONA.

Held Children's Day last Sunday. Church decorated. Children with father and mother gathered in the evening. Had a very pleasant time. Collection, 33–8 rupees. REV. D. O. FOX.

ST. JOHN'S HILL, BANGALORE.

Children's Day was observed on June 13. At the morning service addresses were delivered by Pastor Lyon and the day-school superintendent,

Rev. H. C. Stuntz, on the subject of education. In the evening the service was devoted to the children, and addresses setting forth the necessity of accepting Christ as the great teacher were delivered. The church was tastefully decorated and the recitations of the children and the general arrangements showed much pains-taking preparation. The collection was 25 rupees. Conversions among the children and adult members of the congregation are reported, also two conversions from the native community. The congregations in the English-speaking churches are increasing, and a native school, under the direction of Rev. B. Peters, is formed, with fifty scholars. The Baldwin schools are in excellent condition.

CAWNPORE.

The Muir Mills gave Friday and Saturday instead of Thursday and Friday for the Holi Holidays. So the Holi extended to Sunday, 13th. We therefore put off Children's Day to the 20th. Being busy making our stained window we had no time to decorate. Four schools failed to get the word, yet we had eleven schools, represented by nearly 1,000 children glad and happy as they could be.

We went through the printed programme, and one school, Mrs. Foy's, brought their offering of flowers. Then came our collection, which was 24–2–6 rupees. This is double of last year's, and was given so cheerfully that it made our hearts glad.

The sweetest gift was seven youths, who gave themselves and were received into full membership in the Church. Three were girls and four boys, and twelve were received as probationers in the Church. God bless and keep them all.

We have been holding special services for four weeks for our Christian congregations of Canal Range and Purwa. The former were much revived, but at Purwa there has been a genuine revival such as we see at home and in our English congregations. Four, five and six seekers of pardon each night this week. Last night four gave clear testimony to a change of heart. Ten or twelve have thus come into the light of His love.

Rev. H. MANSELL.

AFRICA.

MOUNT OLIVE, LIBERIA.

Yesterday was observed as Children's Day here, and we had a very interesting time. The services began with a sermon from the pastor, and Rev. J. P. Artis followed, making some very interesting remarks. The remainder of the day was taken up by the children in reciting pieces which they had committed to memory, and several interesting dialogues were spoken by the children. The collection amounted to $7 50.

JAMES H. DEPUTIE.

METHODIST BOOK CONCERN.

THE NEW YORK HOUSE.

THE SUNDAY-SCHOOL JOURNAL, FOR 1888,

Will contain the **Explanatory and Practical Notes** on the current Berean Lessons by DR. J. L. HURLBUT.

MISS SARAH GERALDINA STOCK, of London, will resume **The English Teachers' Notes.**

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The **Lesson Council** during the year 1888 will be enriched by answers to questions from such scholars as DR. MARCUS DODS, of Glasgow, Scotland; the BISHOPS of our Church; DR. A. M. FAIRBAIRN, of Oxford, England; PROF. HENRY DRUMMOND, DR. G. R. CROOKS, and many others. MR. J. C. HANAUER, of Jerusalem, will give occasional notes on the lessons.

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